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Vol. 1. 1855

Brown Creek Baptist Association

CONSTITUTION.

We, the Baptist Churches of Christ, composing the Brown Creek Association, having been received and baptized upon a profession of our faith in Christ, are convinced of the necessity of an association of churches in order to perpetuate union among us, and thereby maintain a correspondence with each other and other associations of the same faith and order, agree and subscribe to the following rules, viz:

ARTICLE 1. The Association shall be composed of delegates chosen annually by each Church belonging to the Association; who, before taking their seats, shall be required to present certificates of appointment, and each Church shall be entitled to three representatives.

ART. 2. In the letters from the different churches shall be stated, their number in full fellowship, received by letter, dismissed by letter, baptized, excommunicated, and dead, during the last associational year.

ART. 3. The members thus chosen and convened, shall be denominated the Brown Creek Association, being composed of churches located between the Pee Dee and Moriah Baptist Associations.

ART. 4. The Association, when convened, shall be governed by a proper decorum.

ART. 5. The Association shall have a Moderator and Clerk, who shall be chosen annually by the members present.

ART. 6. Any Church may be admitted into this Association by petition, and delegates, if upon examination found to be of the same faith and order, shall be welcomed to seats by the Moderator, extending to them the right hand of fellowship.

ART. 7. All queries presented to this Association shall be read once, after which a vote shall be taken upon the propriety of debating the same, and if a majority be of opinion that the said queries are not debatable the same shall be withdrawn.

ART. 8. Every motion when made and seconded shall be considered unless withdrawn by the mover.

ART. 9. We deem it necessary that we should have an associational fund for defraying the expenses of the same, and that it is the duty of each church to make voluntary contributions for this purpose, which shall be forwarded by the delegates, and the amount thus contributed shall be deposited in the hands of the Treasurer, who shall be accountable to the Association for the amount thus deposited, to be distributed as the Association may direct.

ART. 10. The Minutes of the Association shall be read and signed by the Moderater and Clerk before the adjournment of the Association.

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Art. 11. The Association shall endeavor to furnish the churches with the Minutes as soon as practicable.

Art. 12. The Association shall have power to provide for the general union of the churches, preserve a bond of communion, give them all necessary advice, in case of difficulty, and enquire into the cause why the churches fail to represent themselves at any time in the Association.

Art. 13. The Association may appoint members to transact such business as they may think proper, and may act as its own Itinerate Board, until such time as the Association shall otherwise direct.

Art. 14. The Association shall have power to exclude any Church which shall violate the Rules of this Association, or deviate from the orthodox principles of religion.

Art. 15. The Association may invite ministering and other brethren who may be present, to seats with them to aid in their deliberations.

Art. 16. The Association shall have power to appoint the time and place where the succeeding Association shall be held.

Art. 17. This Constitution may be altered at any meeting, a majorty of two-thirds voting in the affirmative.

RULES OF DECORUM.

1. The Association shall be opened and closed by prayer.

2. But one person shall be permitted to speak at the same time, who shall arise from his seat and respectfully address the Moderator.

3. The person speaking shall not be interrupted unless he is infringing upon the Rules of Decorum, and then, only by the Moderator.

4. The members while speaking shall strictly adhere to the subject, and not reflect or make any remarks calculated to wound or injure the feelings of those that preceded him.

5. No member shall absent himself from the Association without permission of the Moderator.

6. No person shall speak more than twice on the same subject without permission of the Association through the Moderator.

7. No member shall be suffered to whisper or laugh during the debate.

8. No member shall address another by any other appellation than that of Brother.

9. The names of members shall be enrolled by the Clerk and called over as often as the Association may require.

10. The Moderator shall be the last person to speak upon the subject under consideration, previous to the vote being taken, and shall give the casting vote in case of a tie.

11. Any member who shall knowingly and wilfully violate any of these Rules shall be subject to reproof, at the discretion of the Moderator.

DECLARATION OF PRINCIPLES.

The Baptist denomination have ever maintained that the Word of God is the only Standard of christian doctrine and duty. The Confessions of faith, which, from time to time, have been put forth by portions of the denomination, have been intended merely as declaration of principles generally received amongst them, and not as standards of their Faith. To the Bible they have ever appealed, as the only authoritative rule and arbiter, in matters of faith and practice. Fully persuaded of the correctness of these views, and at the same time impressed with the importance of having a brief summary of our distinguishing religious sentiment, that our true position may be known and understood, we present the following as a declaration of principles of the Brown Creek Baptist Association:

ARTICLE I.

Of the Holy Scriptures.

The Holy Scriptures, in the commonly received books of the Old and new Testaments, are a full and complete revelation from God to man, touching the character and will of the former, and the duties and destinies of the latter: and are therefore to be received as a sufficient, infallible, and authoritative rule in all matters of doctrine and duty—of faith and practice. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17. "Thy word is a lamp unto my feet, and a light unto my path." Psalms cxix. 105. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah viii. 20, "We have also a more sure word of prophecy; whereunto ye so dwell that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." 2 Peter, i. 19.

ARTICLE II.

Of God.

SECTION 1. There is but one living and true God, the Creator and Preserver of all things, spiritual and incomprehensible in his nature, omnipotent, omnipresent, omniscient, wise, just, true, merciful, unchangeable, glorious in holiness, and eternal in existence. "Hear, oh Israel, the Lord our God is one Lord." Deut. vi. 4. "In the beginning God created the heaven and the earth." Gen. i. 1. "God is a spirit."

John iv. 24. "For the Lord God omnipotent reigneth." Rev. xix. 6. "Whither shall I go from thy spirit; or whither shall I flee from thy presence?" Psalms cxxxix. 7. "Oh, the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out." Rom. xi. 33. "A God of truth and without iniquity, just and right is he." Deut. xxxii. 4. "The Lord, the Lord God, merciful and gracious, long suffering and abundant in goodness and truth." Exodus xxxiv. 6. "I am the Lord, I change not." Mal. iii. 6. "Who is like thee, glorious in holiness, fearful in praises, doing wonders?" Exodus xv. 11. "Even from everlasting to everlasting thou art God." Psalms xc. 2.

Sec. 2. In this divine and most glorious being there is a Trinity of Persons, the Father, the Son, and the Holy Spirit, of the same essence, and equal in power and glory. "For there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost; and these three are one." 1 John v. 7. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. xxviii. 19. "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." 2 Cor. xiii. 14. "But when the Comforter is come, whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father, he shall testify of me." John xv. 26.

ARTICLE III.

Of the Sovereignty of God.

As the great first cause of all things, God exercises an absolute sovereignty over the universe. He sees the end from the beginning; nothing can transpire contrary to his foreknowledge and foreordination; His decrees and purposes are fixed and immutable, and will be fulfilled in every particular; and he overrules and controls all events to the furtherance of his glory, and the accomplishment of His designs. "Declaring the end from the beginning, and from ancient times and things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure." Isaiah xlvi. "Who worketh all things after the counsel of his own will?" Eph. i. "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain." Psalms lxxvi. 16. "Him, being delivered by the determined counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Acts ii. 23. "For of a truth against the holy child Jesus, whom thou hast annointed, both Herod, and Pontius Pilate, with the Gentiles and the people of Israel were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. Acts iv. 27, 28.

ARTICLE IV.

Of Creation and Providence.

Sec. 1. In the beginning God, for purposes of his glory, created the world, and all things that are therein, formed man from the dust of the earth, set his image upon him, and placed him in the garden of Eden, in a state of perfect innocence and happiness. "In the beginning God created the heaven and the earth." Gen. i. 1. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him." Col. 1. 16. "So God created man in his own image, in the image of God created he him; male and female created he them." Gen. i. 27. "Lo, this only have I found, that God made man upright; but they have sought out many inventions." Ecc. vii. 29.

Sec. 2. As God originally created, so by his Providence he sustains and preserves all things; exercises a general and particular care over his creatures, both great and small; and, by a special Providence, watches and guides, protects and defends them that are his. "Upholding all things by the word of his power." Heb. i. 3. "Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father. But the very hairs of your head are numbered. Fear ye not therefore: ye are of more value than many sparrows." Mat. x. 29, 30, 31. "The lot is cast into the lap; but the whole disposing thereof is of the Lord." Pro. xvi. 33. "Except the Lord keepeth the city, the watchmen waketh but in vain. Psalms cxxvii. 1. "Ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive." Gen. l. 20. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Romans viii. 28.

ARTICLE V.

Of the Fall and Depravity of Man.

Sec. 1. By a wilful act of disobedience in the garden of Eden, through the temptation of Satan, our first parents fell from the state of innocence and glory in which they had been created, lost the favor of God, were brought under the curse of the law, and made themselves liable to the penalty of temporal, spiritual and eternal death. "And the Lord commanded the man saying, of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. ii. 16, 17. "And the man said, the woman thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, what is this thou hast done? And the woman said, the serpent beguiled me, and I did eat." Gen. iii. 12, 13.

Sec. 2. In consequence of the original disobedience of our first parents, all their descendants are born with a corrupt and depraved nature, which leads to sin, and consequently to condemnation and death; and they must, without the intervention of sovereign grace, be forever banished from the presence of God, and the glory of his power. "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom.

v. 12. "For all have sinned and come short of the glory of God." Rom. iii. 23. "Behold I was shapen in iniquity; and in sin did my mother conceive me." Psalms li. 5. "There is none that doeth good, no not one." Psalms liii. 3. "The soul that sinneth, it shall die. Ezekiel xviii. 4.

ARTICLE VI.

Of the Work of Redemption.

Sec. 1. God, in sovereign love, has opened a way through the mediation, sufferings and death of his Son, whereby sin may be pardoned, its condemnation removed, the sinner accepted, and the soul redeemed; so that God may be just and yet justify the sinner that believeth in Jesus; and it is only in accordance with this divine scheme that any can be saved. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii. 16. "But when the fullness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. iv. 4, 5. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ." 1 Peter i. 18, 19. "Neither is there salvation in any other; for there is none other name under heaven, given among men, whereby we must be saved." Acts iv. 12. "For there is one God, and one Mediator between God and men, the man Christ Jesus." 1 Tim. ii. 5.

Sec. 2. In accomplishing this mediatorial work, it was necessary that the Divine and the Human nature should be united in the person of the Mediator. In the Messiah this mysterious union took place—and while he was God, he was also a man. "Who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a serpent, and was made in the likeness of men." Phil. ii. 6, 7. "And the word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." John i. 14. "For in him dwelleth all the fulness of the Godhead bodily." Col. ii. 9. "God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Tim. iii. 16.

ARTICLE VII.

Of Predestination and Effectual Calling.

Sec. 1. From before the foundation of the world, God, in the sovereignty of his grace and love, chose and predestinated unto eternal life those who in the covenant of redemption were given to his Son. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." Eph. i. 4, 5. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." 2 Tim. i. 9. "Elect according to the foreknowledge of God the Father, through sanctification of the spirit, unto obedience, and sprinkling of the blood of Jesus Christ." 1 Peter i. 2. "For whom he did foreknow, he also did predestinate, to be conformed to the image of his Son, that he might be the first born among many brethren." Rom. viii. 29.

Sec. 2. Those who have been given to Christ in the covenant of redemption, are effectually called by the Word and the Spirit of God, to a participation in the blessings of the great salvation. "Moreover, whom he did predestinate, them he also called." Romans viii. 30. "Who hath saved us, and called us with an holy calling." 2 Tim. i. 9. "That the purpose of God according to election might stand, not of works, but of him that calleth." Rom. ix. 11. "Thy people shall be willing in the day of thy power." Psalms cx. 3.

ARTICLE VIII.

Of the Freeness of the Gospel.

The salvation which the Gospel provides is freely offered to the children of men. Its invitations are alike extended to all, and none are excluded from the participation in its benefits, excepting those who wilfully reject our Lord Jesus Christ. "Ho every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk, without money and without price." Isaiah lv. 1. "As I live, saith the Lord God, I have no pleasure in the death of the wicked: but that the wicked turn from his way and live: turn ye, turn ye, from your evil ways; for why will ye die, oh house of Israel!" Ez. xxxiii. 2. "And the Spirit and Bride say, come. And let him that heareth say, come. And let him that is athirst come: and whosoever will let him take the water of life freely." Rev. xxii. 17. "And ye will not come to me, that ye might have life." John v. 40.

ARTICLE IX.

Of Justification and Adoption.

Sec. 1. The righteousness of Christ is the ground of our justification. This righteousness embraces his obedience and sufferings—all that he did, and all that he endured; and this, as a whole, being received by faith, constitutes the ground on which we are justified. The evidence of justification is furnished by the performance of good works. "But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification, and redemption." 1 Cor. i. 30. "In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, the Lord our Righteousness." Jere. xxiii. 6. "And he found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Phil. iii. 9. "For Christ is the end of the law for righteousness, to every one that believeth." Rom. x. 4. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. v. 21. "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Rom. iv. 4, 5.

Sec. 2. Those who are justified by the grace of God become his children by adoption, have his name written upon them, are permitted to call him Father, and enjoy the liberties and privileges of the children of God. "Having predestinated us unto the adoption of children by Jesus Christ to himself," Eph. i. 5. "Beloved, now are we the sons of God," 1 John iii. 2. "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father." Romans viii. 15.

ARTICLE X.

Of Regeneration.

Regeneration is that inward change which the sinner experiences when he passes into a state of grace. It can be effected only by the Spirit of God. It consists in a complete and thorough renewal of all the dispositions and affections of the soul; and without it no sinner can enter into the Kingdon of heaven. "Verily, verily, I say unto thee, except a man be born again he cannot see the Kingdom of God." John iii. 3. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Titus iii. 5. "Therefore if any man be in Christ Jesus, he is a new creature; old things are passed away; behold all things are become new." 2 Cor. v. 17. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man but of God." John i. 13.

ARTICLE XI.

On Repentance.

Repentance unto life is a godly sorrow for sin, wrought in the soul by the Spirit of God, and leading to a change of life, the abandonment of sin and the pursuit of holiness. And this is a duty with God imperatively requires of all mankind. "For godly sorrow worketh repentance to salvation not to be repented of." 2 Cor. vii. 10. "They shall come with weeping, and with supplications will I lead them; I will cause them to walk* in a straight way, wherein they shall not stumble. Jeremiah xxxi. 9. "But they that escape of them, shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity." Ex. vii. 16. "And the times of this ignorance God winked at, but now commandeth all men everywhere to repent." Acts xvii. 30. "But except ye repent ye shall all likewise perish." Luke xiii. 3.

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*By the rivers of waters.

ARTICLE XII.

Of Faith,

Faith is that exercise of the heart (the understanding and the will fully consenting thereto,) by which the sinner joyfully receives the truth as it is in Jesus; and rests upon him for pardon, sanctification, and eternal life. The righteousness of Christ is the foundation of our hopes; by faith we lay hold of that righteousness, and appropriate to ourselves the consolations and promises of the gospel. "For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God." Eph. ii. 8. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Romans v. 1. "For Christ is the end of the law for righteousness to every one that believeth." Romans x. 4. "For with the heart man believeth unto righteousness." Romans x. 10. "Because God hath from the beginning, chosen you to salvation, through sanctification of the Spirit and belief of the truth." 2 Thes. ii. 13. "He that believeth on the Son hath everlasting life." John iii. 39.

ARTICLE XIII.

Of Good Works.

While salvation is all of grace, and is apprehended only by faith, good works are also essential to the christian character. Performed in obedience to God's commandments, and fulfilling his decrees, they are the fruits and the evidences of a living faith. They are necessary, not as constituting the *cause* of justification, but its *effects*. They do not make us christians, but they *prove* us so. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them." Eph. ii. 10. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus ii. 14. "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works." Titus iii. 8. "Show me thy faith without thy works, and I will shew thee my faith by my works." James ii. 18. "For as the body without the spirit is dead, so faith without works is dead also." James ii. 26. "Wherefore by their fruits ye shall know them." Matt. vii. 10.

ARTICLE XIV.

Of Sanctification.

Those who are united to Christ in the exercise of faith, are being sanctified By the Spirit and the word of God. Although still infirm and imperfect, they are advancing in the knowledge of our Lord Jesus Christ, strengthening in spiritual graces, and progressing in the practice of that holiness, without which no man shall see the Lord. "Sanctify them through thy truth; thy word is truth." John xvii. 17. "Because God hath from the beginning, chosen you to salvation, through sanctification of the Spirit, and belief of the truth." 2 Thes. ii. 13. "Be ye therefore perfect, even as your father which is in heaven is perfect." Matt. v. 43. "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body preserved blameless unto the coming of our Lord Jesus Christ." 1 Thes. v. 23. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. vii. 1.

ARTICLE XV.

Of Final Perseverance.

Those who are accepted in the Beloved, and have received the remission of their sins through faith in our Lord Jesus Christ, shall persevere, by grace, unto eternal life. And if any who have professed the christian name return to their sins, and perish in them, it is not because they have fallen from grace, but because they never knew that grace in its regenerating and saving power. "Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ." Phil. i. 6. "Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his." 2 Tim. ii. 19. "And I give unto them eternal life; and they shall never perish, neither shall any* pluck them out of my hand." John x. 28. "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out from us, that they might be made manifest that they were not all of us." 1 John ii. 19. "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Romans viii. 38, 39.

ARTICLE XVI.

Of Free Agency.

God is pleased so to exercise his sovereignty that man, notwithstanding the fall and depravity of his nature, whether doing good or working evil, whether accepting or rejecting salvation—acts freely and from choice. And therefore those who are finally lost will be alone responsible for the consequences of their guilt; and those who are saved, while they freely choose the redemption which is in Christ Jesus, will ascribe the choice of it, as well as the redemption itself, all to sovereign grace. "Choose you this day whom you will serve." Joshua xxiv. 15. "For why will ye die, oh house of Israel?" Ez. xviii. 31. "And ye will not come to me, that ye might have life." John v. 40. "Work out your own salvation with fear and trembling; for it is God which worketh in you, both to will and to do of his good pleasure." Phil. ii. 12, 13.

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*In many of our English Bibles we here read "any *man*"—and in some other Bibles the word "man" is not even italacised. Let it be borne in mind that this word is not the original, and that it, therefore, should not have been introduced into the translation.

ARTICLE XVII.

Of the Church.

The word church, as used in the New Testament, properly speaking, has but two meanings, viz:

SEC. 1. The church universal—comprising the whole body of believers, who have been, or shall be gathered into the fold of Christ. "To the general assembly and church of the first born, which are written in heaven." Heb. xii. 23. "Even as Christ also loved the church, and gave himself for it." Eph. v. 25. "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing." Eph. v. 27.

SEC. 2. The church in a particular sense—comprising an assembly or congregation of believers, united together in christian fellowship, and meeting from time to time for the worship of God. Each church is an independent body. Owning Christ alone as its Head and Lawgiver, it bows only to His dictates; and utterly rejects the assumed spiritual authority of all bodies or classes of men, whether civil or ecclesiastical. "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus." 1 Cor. i. 2. "Likewise greet the church that is in their house." Romans xvi. 5. "Unto the angel of the church in Smyrna write." Rev. ii. 8. "Then had the churches rest throughout all Judea, and Galilee, and Samaria." Acts ix. 31. "And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Matt. xviii. 17. "Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch." Acts xv. 22. "Then tidings of these things came unto the ears of the church which was in Jerusalem, and they sent forth Barnabas, that he should go as far as Antioch. Acts xi. 22.

ARTICLE XVIII.

Of Ministers and Deacons

In the church of Jesus Christ there are two classes of officers, viz: Ministers and Deacons.

SEC. 1. Ministers are that class of officers called of God, and set apart by the church, to the work of the ministry—the preaching of the everlasting gospel. They are indiscriminately called Bishops and Elders, from their oversight of the churches of Christ. In this office there are no higher or lower grades; but all occupy a fraternal equality, and no one is superior to his brethren in power and authority. "All things are of God, who hath reconciled us to himself, and hath given to us the ministry of reconciliation." 2 Cor. v. 18. "And he gave some apostles; some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. iv. 11. "I have set watchmen upon thy walls, oh! Jerusalem, which shall never hold their peace day nor night." Is. lxii. 6. "For they watch for your souls, as they that must give account." Heb. xiii. 17. "And from Miletus he sent to

Ephesus, and called the elders of the church, and when they were come to him, he said unto them, take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers,* to feed the church of God, which he hath purchased with his own blood." Acts xx. 17–28. "Ye know that they which are accounted to rule over the Gentiles exercise Lordship over them; and their great ones exercise authority upon them. But so shall it not be among you; but whosoever will be great among you shall be your minister; and whosoever of you will be the chiefest, shall be servant of all. Mark x. 42–44. "For one is your master, even Christ, and all ye are brethren." Matt. xxiii. 8.

SEC. 2. Deacons are that class of officers, who are charged with the management of the secular concerns of the church. It is their special duty to see that their poor are attended to, that their pastors are supported, and that arrangements are made for the proper administration of the ordinances, and the confortable and orderly maintenance of worship. "Then the twelve called the multitude of the disciples unto them and said, it is not reason that we should leave the word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word." Acts vi. 2–4. "They that have used the office of a deacon well, purchase to themselves a good degree and great boldness in the faith which is in Christ Jesus." 1 Tim. iii. 13.

ARTICLE XIX.

Of Baptism.

SEC. 1. Baptism is the rite of divine appointment by which believers are initiated into the Christian church. It is the profession of discipleship, the public declaration of faith; and those only are proper subjects of baptism who have believed in the Lord Jesus Christ. "He that believeth, and is baptised, shall be saved." Mark xvi. 16. "And the eunuch said, See, here is water, what doth hinder me to be baptised? And Philip said, If thou believest with all thine heart, thou mayest." Acts viii. 36, 37. "Then they that gladly received his word were baptized." Acts ii. 41. "But when they believed, Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Acts viii. 12. "And many of the Corinthians hearing, believed and were baptized." Acts xviii. 8. "The like figure, whereunto even baptism doth also now save us, not the putting away of the filth of the flesh, but the answer of a good conscienec towards God." 1 Peter iii. 21.

SEC. 2. The only mode of Baptism is *immersion in water.* "Then

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*The word which is here rendered "overseers," is in the original *Episkopous*, Bishop or Pastor. In the passage above quoted, the *Episcopos*, Bishod is identified with the *Presbuterous*, Elder—they mean the same thing. A Bishop is the Pastor of a Christian church.

went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." Matt. iii. 5, 6. "And Jesus when he was baptized, went up straightway out of the water." Matt. iii. 16. "And they went down into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the spirit of the Lord caught away Philip." Acts viii. 38, 39. "Therefore we are buried with him by baptism into death; that like Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. vi. 4, 5. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Col. ii. 12.

ARTICLE XX.

Of the Lord's Supper.

The Lord's Supper is an ordinance commemorative of the love, the sufferings, and the death of our Divine Redeemer. The elements in this ordinance are bread and wine—symbolical of the broken body, and the shed blood of the Son of God. Inasmuch as it is a church ordinance, and baptism is the prerequisite to church membership, those only should be admitted to the communion table who have been baptized upon a profession of faith. Hence the propriety of restricted communion. "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it them saying, Drink ye all of it; for this is my blood of the New Testament, which is shed for many for the remission of sins." Matt. xxvi. 26–28. "This do in rememberance of me." 1 Cor. xi. 24. "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." 1 Cor. xi. 26.

ARTICLE XXI.

Of the Resurrection and Judgment.

Sec. 1. When the purposes of God are accomplished in the present world, and immediately before the final judgment, there shall be a resurrection of all the dead. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing ye that sleep in dust; for thy dew is as the dew of herbs; and the earth shall cast out the dead." Is. xxvi. 19. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. xii. 2. "For the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." John v. 28, 59. "But now is Christ risen from the dead, and become the first fruits of them that slept." 1 Cor. xv. 20. "And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Acts xxiv. 15. "For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. xv. 52. "It is sown a natural body; it is raised a spiritual body." 1 Cor. xv. 44.

Sec. 2. Immediately after the resurrection, the final judgment of all mankind shall take place. Jesus Christ will be the Judge. Before Him all nations shall be assembled; and He will judge them, every man according to the deeds done in the body. "And as it is appointed unto men once to die, but after this the judgment." Heb. ix. 27. "Because he hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained." Acts xviii. 31. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations." Matt. xxv. 31, 32. "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which was the book of life; and the dead were judged out of those things which were written in the books, according to their works." Rev. xx. 12. "For God shall bring every work into judgment, with every secret thing; whether it be good, or whether it be evil." Ecc. xii. 14.

ARTICLE XXII.

Of the Future Condition of the Righteous and of the Wicked.

Sec. 1. After the decisions of the last day, the righteous shall be elevated to a state of perfect and eternal blessedness. They shall dwell in the immediate presence of God—exempt from all sin, sorrow, and infirmity—and in the tranquil enjoyment of glory, honor, and immortality. "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John xiv. 2, 3. "Then shall the King say unto them on his right hand, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. xxv. 34. "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Peter i. 11. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. iii. 4. "Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Rev. vii. 15–17.

Sec. 2. The wicked shall be forever banished from the presence of God; and consigned to an abode of deep perdition, and of endless torment. "Then shall he say also unto them on the left hand, Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. xxv. 41. "And these shall go away into everlasting punishment." Matt. xxv. 46. "The wicked shall be turned into hell and all the nations that forget God." Psalms ix. 17. "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. i. 9. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death." Rev. xxi. 8. "And whosoever was not found written in the book of life, was past into the lake of fire." Rev. xx. 15.

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MINUTES

OF THE FIRST ANNIVERSARY OF THE

BROWN CREEK BAPTIST ASSOCIATION.

1855

MINUTES

OF THE

FIRST ANNIVERSARY

OF THE

BROWN CREEK B

HELD WITH THE

MONROE CHURCH,

Union County, N. C.

OCTOBER 20TH, 1855, AND DAYS FOLLOWING.

JOHN J. PALMER, PRINTER,
CHARLOTTE, N. C.

MINUTES

Of the First Anniversary of the Brown Creek Baptist Association, held with the Monroe Church, Union County, N. C., October 20th, 1855, and days following.

1st. The introductory [illegible] ered by Elder E. Morton, [illegible] ter of Romans and 16th ver[illegible]

2d. After a short intermission, [illegible] gates assembled in the Meeting-house.

3d. Prayer was offered by Bro. R. B. Jones.

4th. The Delegates then retired, in order to give place for preaching, and took seats in the grove, near by the stand, and proceeded to business.

5th. The Churches were called, and their letters read, and the names of the Delegates enrolled.

6th. Elected Bro. D. A. Covington, Moderator, and D. Rushing, Clerk

7th. A door was opened for the reception of other Churches; whereupon the Shilo and Cross Road Baptist Churches came forward with their petition and letter of dismission from the Moriah Association, and were given the right hand of fellowship; and their delegates' names were enrolled, and took their seats.

8th. Called for correspondence from sister Associations.

9th. From the Moriah, W. W. Alsobrook.

APPOINTMENT OF COMMITTEES.

1st. To arrange preaching and general arrangement for the Association, Brethren W. Chambers, C. Austin, D. Rushing, and S. Snider.

2d. On Requests and Queries, and Church Letters, Brethren S. H. Parker, J. F. McLure, and J. W. Benton.

[illegible] was offered [illegible] the [illegible] adjoining country.

ART. 1. That the several Chu[illegible] posing the Brown Creek Associa[illegible] friends of the Baptist cause, raise by subscription annually, such amount of money as they may be willing to contribute to the support of the Home Mission; and said money when subscribed, to be pledged for to the Association by the Delegates of each Church, and then to be collected and sent up to the succeeding session of the Association, and paid over to the Treasurer, and the Treasurer to return the same in his report as the Itinerate fund.

ART. 2d. It shall be the duty of the Association, when the Churches shall have become pledged for the amount that has been subscribed by the Churches, then to appoint a Committee of three or more persons to be denominated the Itinerate Committee of the Brown Creek Baptist Association; and their term of service shall expire at the succeeding session of the Association.

ART. 3d. It shall be the duty of the Itinerate Committee, soon after their appointment to office, to endeavor to procure the services of one or more Ministers, as the means of the Association may admit of, to Itinerate for said Association; and the Itinerates thus employed, to be allowed not exceeding one dollar per day for their services.

ART. 4th. The Itinerate Committee is required to give a written certificate to those whom they may employ as Itinerates. They may give the general rules of operation to be required of the Itinerates in the Field of Labor.

ART. 5th. It shall be obligatory on the Itinerates employed for [illegible] Brown Creek Association, to [illegible] t of the services th[illegible] tribution [illegible] employ[illegible]

[illegible] re[illegible] s, order [illegible] ay the Itinerates for their [illegible] according to the Itinerate Committee's certificate.

10th. The resolution offered by D. Rushing, was on motion, referred to a select Committee of five, viz: D. A. Covington, S. Snider, W. Chambers, J. W. Benton, and Thos. Griffin.

11th. The Committee on preaching reported the arrangement for Sabbath preaching as follows:

Bro. N. Funderburk to preach the 1st sermon on Sabbath, commencing at 10 o'clock, and Bro. R. B. Jones to follow.

12th. Prayer by Bro. E. Morton; after which the Association adjourned to Monday morning 10 o'clock.

SABBATH, OCTOBER 21.

Services commenced according to arrangement at the stand. Bro. N. Funderburk delivered a short discourse; after which, Bro. R. B. Jones preached to a large and attentive Congregation, on the subject of Baptism. A public collection was then taken up for the Home Mission, amounting to $11 35. A recess of one hour was then given.

Evening Services.—Brother E. Morton preached a warm and affecting sermon, followed by R. B. Jones, in a stirring exortation; during which time sinners wept, and saints were made to rejoice, and some penitents presented themselves at the altar for prayer.

MONDAY, OCTOBER 22.

Met according to adjournment, and proceeded to business.

1st. Prayer by Bro. S. Snider.

2d. Call [illegible] roll.

[illegible] les of Decorum and Con-[illegible]

[illegible] e Minutes of Saturday's pro-[illegible]

[illegible]. The Report of the Committee on Requests and Queries, and Church Letters called for.

6th. Your Committee beg leave to make the following Report: That after examining the Church Letters, we find that Faulk's Church has petitioned for the next annual meeting of this body to be held with them. We also find that the several Churches have sent up for Minutes $13 15.

All of which is respectfully submitted.

S. H. PARKER, *Chairman.*

7th. Report received and Committee discharged.

8th. The Report of the select Committee on the Resolution offered by D. Rushing, called for.

REPORT.

9th. Your Committee beg leave to make the following report: We have had the Resolutions under consideration, and report them back without amendment, and recommend their adoption.

W. CHAMBERS, *Chairman.*

10th. Report received and Committee discharged.

11th. The Resolution offered by D. Rushing, on Itineracy, was then taken up and adopted.

12th. The Report of the Committee on arrangements of the business of the Association was read and Committee discharged.

13th. An invitation was extended by the Moderator to Ministering and other Brethren to take seats with us. Whereupon, brothers Jones and Morton and some others accepted.

14th. Moved, that we open Correspondence with and appoint Messengers to sister Associations.

MESSENGERS APPOINTED.

15th. To the Pee Dee, S. Snider and James Benton.

16th. To Moriah, W. Chambers, D. Rushing and S. H. Parker.

17th. To Welshneck, W. Chambers and John Bivins; and the Moderator and Clerk to prepare the letter.

18th. To Broad River, N. Funderburk, Casper Harget, J. W. Benton and Thomas Griffin.

19th. Elected Brother Wilson Chambers Treasurer of the Association.

20th. The Circular Letter prepared by Bro. C. Austin called for, and read and adopted, and ordered to be appended to the Minutes.

21st. Appointed Elder S. Snider to write the next Circular letter.

22d. The Delegates of the several Churches came forward and pledged themselves to the Association for the sum of $136 50 for the support of the Itineracy of the Association, to be paid over at the next Association, viz:

Mount Olive	$81 50
Faulk's	10 00
Monroe	25 00
Shilo	10 00
Cross Roads	10 00
	$136 50

23d. Appointed D. A. Covington, D. Rushing, S. H. Parker, Thos. Griffin and J. W. Benton, to be the Itinerate Committee for the next Associational year.

24th. Appointed the next meeting of this body to be held with Faulk's Church, Union County, N. C., commencing on Saturday before the 4th Sabbath in Oct., 1856, at 11 o'clock. Bro. R. B. Jones, to preach the introductory sermon; and in case of failure, Bro. N. Funderburk his Alternate.

25th. Ordered that the Clerk superintend the printing of two hundred and fifty copies of the Minutes of this meeting, and that he call on the Treasurer for money enough to pay for the printing of the same.

26th. *Resolved*, That any member of our body being present at the meeting of a sister Association, and presenting a Minute of our's, containing his name, may be at liberty to represent us in said Association.

27th. We, the Delegates and Messengers composing this Association, present our thanks to this Church and vicinity, for their hospitality towards us during this session of the Association.

28th. Prayer by Bro. E. Morton. After which, the Association adjourned to the time and place of its next meeting.

D. A. COVINGTON, *Mod'r.*

D. Rushing, *Clerk.*

STATISTICS.

Churches.	*Post Offices.*	*Names Delegates.*	*Ministers Names.*	Baptised…	Rec'd by Letter…	Restored…	Dismissed.	Expelled…	Dead……	Whites….	Blacks…..	Total……
Mount Olive.	White's Store.	W. Chambers, S. Snider, D. Rushing.	Solomon Snider, Edward Morton.	11	00	00	00	2	00	79	16	95
Faulk's.	Lane's Creek.	A. F. Moore, S. H. Parker, Peter Parker.	E.Davis, (Supply.)	00	00	00	3	1	1	43	4	47
Monroe.	Monroe.	C. Austin, D.A.Covington J. Benton.	R. B. Jones, (Supply.)	00	00	00	00	00	00	21	1	22
Shilo.	Monroe.	S. Harget, J. W. Benton, W. Helms.	N. Funderburk.	00	00	00	00	00	00	30	00	30
CrossRoads.	Monroe.	Thos. Griffin, J. F. McLure, A. Presley.	N. Funderburk, (Supply.)	7	2	00	00	00	00	00	00	27
Total…………												221

AMOUNT SENT UP FOR MINUTES.

Mount Olive Church…………	$5 30
Faulk's " …………	2 35
Monroe " …………	3 00
Shilo " …………	1 50
Cross Road's " …………	1 00
Total…………	13 15

CIRCULAR,

To the Churches composing the Brown Creek Baptist Association.

Dear Brethren:

According to previous arrangement, we present you an Epistolary Address, the subject of which may be found in Acts, 1st Chap., 14th V.:

"These all continued, with one accord, in prayer and supplication."

This subject points out and relates to the inspired Apostles of our Lord and Saviour, Jesus Christ, together with the Disciples who were assembled with them on that occasion; all of whom had personally associated with our Saviour, while on earth, constantly heard his glorious doctrines, and witnessed his great miracles. In the 12th and 13th verses of this chapter, we have an example which conspires with the precepts taught by our Saviour and his holy Apostles, teaching us the propriety and importance of assembling ourselves together, in the name of Jesus Christ; as we are also taught in the same verses, that the house of the Lord, the Church of our Membership, is the most proper place for us to assemble together.

First: We notice that all met in the same house, and with the same resolution, to continue until the object they had in view was accomplished.

Second: There was harmony in their employment.

Third: That employment was prayer and supplication.

Fourth: The object of their prayers was the pouring of God's holy spirit upon the Church, the conversion of sinners, an addition of souls to the Church, and an increase of laborers in God's vineyard.

Dear Brethren, composing this infant Association: Is there not cause for us to follow the example of the primitive Church, and to assemble in the house of the Lord, with one joint resolution, to continue in prayer and supplication to Almighty God, who has made exceeding great and precious promises to his people and whoever has and ever will fulfil them, in answer to their fervent prayers.

We have cause thus to pray for the outpouring of God's holy spirit upon us, as Churches, and upon us individually. We need more of the light of the good Spirit, to illuminate our path, that we may walk and not stumble, and to shine in our hearts, that we may have a true discovery of the corruptions and evil propensities of our nature; that we may put no trust in the flesh; and also to enlighten our minds, that we may more fully understand the historical and descriptive, the doctrinal and practical parts of the Holy Scriptures. We need more of the fire of the Holy Ghost in our souls, to warm our cold affections, to increase our love to God, to his People, to his Word, to his House, to his Cause, and to perishing Sinners, too. O, for the fire of the Holy Ghost, from Heaven, to burn in our hearts, until it shall kindle a hallowed flame in each of our breasts, and give more powerful impulse to all our energies!—We need more of the comforts of the blessed Spirit, his Witness, to testify that we are the children of God, and also to reveal to us some of the treasures, and apply to ourselves some of the sweet provisions of the glorious inheritance that is reserved in Heaven for God's children, and also to light up around us and reveal to our understanding more of that exceeding and eternal weight of glory which is in reserve for the Heirs of Promise, that we may rejoice with that joy which is inexpressible and full of glory.

We are diminutive; hence, we have cause thus to pray for an accession to our Churches, of such as shall be saved in the last great day; we need aid in counsel, in example, in prayer, and also in means to spread far and wide the glorious Gospel, which is the bread and water of Life; to our own selves, especially, we should thus devote ourselves to God, in fervent prayer for the outpouring of his Holy Spirit, in the salvation of immortal souls, for the reason that in our midst and all around us are hundreds and thousands of souls that must shortly be converted, or endure the vivid tortures of a burning hell forever.

In view of the vacant state of our ministerial office, we have affecting cause to approach the House of God, and with one accord, in deep humility, send up our supplications to the Lord of the Harvest, that he would send forth more laborers into his vineyard. In the field of our Association, we have but one Minister who is the prey of a mortal disease, which has to a considerable extent destroyed, and will soon terminate his usefulness on earth. In our Churches, there are none who exercise the gift of Exhortation, and but few who exercise the gift of Prayer in public. Some of our Churches are unsupplied; Conference Meetings imperfectly conducted; discipline in a great measure neglected; and the ordinances of the Gospel also neglected. Will you now, dear Brethren, cast your eyes over the fields, and see that they are white unto harvest. And can we not, with one united heart and voice adopt the language of our blessed Saviour, and say, "The Harvest is plenteous, and the Labourers are few?" We are encouraged by the infallible promise of our Lord Jesus Christ, thus to convene together, to covenant with each other, and unite our supplication for and in behalf of each other, and for all mankind in general. Our Saviour has said, "Where two or three are assembled in his name, he will be in their midst." Again—He has said' "Ask and ye shall receive." Also, he saith, "Where two or three of you shall agree on earth, as touching any one thing that ye shall ask for in my name, it shall be granted."

Dear Brethren: With the motives presented, and the encouragement offered in this epistle, do we not all feel willing forthwith to assemble in the house of the Lord? Nay, cannot all of us say, with the Psalmist David, "I was glad when they said unto me, Let us go into the House of the Lord," and when there assembled, can we not jointly agree to pray for the outpouring of God's holy spirit upon us, as Churches, as persons, and upon all flesh, in mercy's bounds, so that our dark minds may be enlightened, our path to Glory illuminated, our hearts inflamed with the dying love of Jesus Christ, and all the powers of our souls be quickened up to a state of obedient activity? Can we not together pray for a general outpouring of God's blessed spirit on our families, our neighbors, and upon sinners, to earth's remotest bounds? Can we not most fervently unite in supplication to God, for an addition to our Ministry—that God, by his Holy Spirit, would enrich our Churches, with more efficient gifts—that he would raise up among us, gifts in Exhortation—and especially that he would raise up umong us, men with gifts to preach to us the unsearchable riches of Christ?

Dear Brethren: The Lord has not only commanded and encouraged us thus to approach him, but challenges us in this way to prove him, pledging his majestic honor to pour us out a blessing that there shall not be room to contain it.

The devoted Disciples, whose example we have presented for our imitation, comfortably witnessed the fulfilment of this promise, before they left the house of the Lord.

Oh, what an overflowing blessing they realised, on the day of Pentecost, when the Holy Ghost filled all the house, where they were assembled.

Now, dear Brethren, in prospect of the outpouring of God's holy spirit upon us, as Christians, the conversion of our families and sinners in general, an accession of many new converts to our Churches, and a multiplicity of ministerial gifts among us, will we not say to each other: Come, let us go into the house of the Lord, and there solemnly covenant with each other to fervently pray together, until our petition be granted. In this way, we shall cultivate the gifts among us, and also encourage others who have gifts, to exercise them too. Now, of the things which we have spoken, this is the sum: Our Lord Jesus Christ is rich in gifts and graces, and has not only made it our high privilege, but our reasonable duty, to come to the Throne of Grace, and there, with one united heart and voice, in full assurance, to ask Him; and we shall receive. All of which, may God grant, for Christ's sake. AMEN.

MINUTES

OF THE

SECOND ANNUAL SESSION

OF THE

BROWN CREEK BAPTIST ASSOCIATION,

HELD WITH THE CHURCH AT

FAULKS, UNION COUNTY, N. C.,

October 25th---27th, 1856.

RALEIGH:
BIBLICAL RECORDER OFFICE.
1856.

Proceedings.

FAULKS, Saturday, October 25, 1856.

The introductory Sermon was delivered according to appointment by Elder R. B. Jones, from the 13th chapter of John and 34th verse: "A new commandment give I unto you, that ye love one another: as I have loved you that ye also love one another."

After a short intermission, the Association convened in the meeting-house, and the congregation was entertained at the stand by Elder T. B. Justice, of the Union Association.

Prayer by brother N. Funderburk.

Letters from the several churches were read and the names of the delegates enrolled.

A door of reception was then opened, whereupon the Meadow Branch church from the Moriah Asssociation, and the Rocky River church from the Pee Dee Association, came forward by their delegates with letters of dismission, petitioned for admission and were received, the Moderator giving the right hand of fellowship. The delegates' names were enrolled and they took seats in the body.

On motion, brethren W. Chambers and Wm. Newsom were appointed a committee to superintend the election of Moderator and Clerk and report. Whereupon the delegates went into a ballotting. After which the committee reported D. A. Covington re-elected Moderator, and D. Rushing Clerk.

Ministering brethren present were invited to seats with us, whereupon brother Jones of the Catawba, brother J. Broadaway of Pee Dee, and brethren Harmon and Fincher of the Moriah Association, accepted and took seats.

Correspondents called for: none present.

On motion, the Rules of Decorum were read.

The following committees were then appointed:

On Preaching, brethren Wilson, Chambers, James Benton, and J. M. Broadaway.

On Finance, S. H. Parker, William Newsom and Townby Redfearn.

On Arrangement of Business for the Association, Jas. Benton, J. M. Green and Peter Parker, with the Moderator and Clerk.

On Requests and Queries, N. Funderburk, James W. Benton and Irvin Medlin.

The Circular Letter, prepared by brother S. Snider, was presented to the Association and referred to the Committee of Arrangements.

The committee on preaching reported as follows:

For Sabbath services, Elder N. Fail to preach the first sermon, followed by Elder S. J. Fincher; at the close of which a public collection to be taken up for Home and Foreign Missions. Elder T. B. Justice to preach in the afternoon.

Prayer by brother J. Broadaway; after which, the Association adjourned to Monday 10 o'clock.

SABBATH. October 26.

Services commenced according to arrangement at the stand at about half-past 10 o'clock—Elder N. Fail preaching first, and Elder S. J. Fincher second. The congregation was large and attentive. At the close of which service a collection was taken up amounting to $17.75 for Home Missions, and $20 for Foreign Missions.

Elder T. B. Justice preached in the evening, and at the close of the services extended an invitation to mourners, and a goodly number presented themselves for prayer. We trust the good seed which was sown will spring up unto eternal life.

MONDAY, October 27.

The Association met according to adjournment. Prayer by Elder T. B. Justice.

The roll was called, after which the Minutes of Saturday's proceedings were read. Report of the Arrangement of Business read and adopted.

The Mineral Spring church came forward by her delegates with a letter of dismission from the Pee Dee Association, and petitioning for admission was received, the Moderator giving the right hand of fellowship to the delegates who took seats.

From Moriah Association W. W. Alsabrook and N. Fail appeared as correspondents with a letter, but no Minutes. None appeared from the Pee Dee, Welsh Neck, or Broad River Associations.

Bro. Thos. Griffin, one of our Messengers to the Broad River Association, reported that he attended but was not received by that Body for not having with him our Confession of Faith.

Brother Rushing reported that himself and W. Chambers attended the meeting of the Moriah Association and were cordially received by that Body.

Bro. W. Chambers reported that brother J. Bevin attended the Welsh Neck, and was received.

The Committee on the Circular Letter made the following report, viz : That on examination of the Cirlular Letter we find it too lengthy for publication and too personal to be beneficial, and therefore recommend its rejection and the discontinuance in future of Circulars in our Minutes. All of which is respectfully submitted.

D. A. COVINGTON, Chm'n.

The Circular Letter was then read and unanimously rejected by the Association on account of its length and its personal and political features.

The subject of the Itineracy was then taken up and reports made as follows :

Bro. N. Funderburk reported that he had preached 34 days and nearly as many nights ; had baptized one, and collected $6.37 1-2. Ordered that the Treasurer pay N. Funderburk Twenty-seven Dollars, sixty-two and a half cents.

Bro. E. L. Davis reported that he had labored 36 days, preached 50 sermons, baptized sixty-two persons, and collected Fifteen Dollars. Ordered that the Treasurer pay E. L. Davis Twenty-one Dollars for his services.

The committee on Requests and Queries reported, that Mount Olive church petitioned for the next Association to be held with them, and that no query had been presented.

Corresponding Messengers appointed as follows :

To Pee Dee Association, D. A. Covington, Wilson Chambers, S. P. Morton and J. D. Green.

To Moriah, N. Funderburk and S. Rushing.

To Welsh Neck, J. D. Green and John Bevin.

To Broad River, Thos. Griffin, A. J. Craft and J. H. Irby.

Report of the Committee on Finance.

Your committee beg leave to submit the following report, viz: That, after allowing the Treasurer his last year's disbursements, we find in his hands the following amounts, viz:

Associational Fund in hand,	$9 50
Sent up for printing Minutes this year, as follows:	
Mount Olive,	5 00
Monroe,	3 00
Faulks,	1 62
Shilo,	75
Cross Roads,	1 25
Meadow Branch,	1 50
Rocky River,	1 25
Mineral Spring,	1 50
Hugh McCommon,	25
Collection on Sabbath,	17 75
	$43 37

Your committee find in the hands of the Treasurer, after paying the Itinerants for services $48 62 1-2, the sum of Forty-three Dollars and 37 1-2 cents, being the Associational Fund, and Eighty-seven Dollars, 87 1-2 cts. being the Itinerant Fund. All of which is respectfully submitted.

S. H. PARKER, Chm'n.

Treasurer's Report.

Amount sent up by the churches last session,		$13 15
Public collection made last session,		11 35
Sent up by the churches to this session,		16 12
Public collection at this session,		17 75
		$58 37
CR. Paid for printing Minutes, 1855,	$15 00	15 00
Balance on hand,		$43 37

ITINERANT FUND.

Sent up by the churches on last year's pledges,		$136 50
CR. Paid Itinerants,	48 62	48 62
Balance on hand,		87 88

All of which is respectfully submitted.

W. CHAMBERS, Chm'n.

On motion, the delegates of the several churches made the following pledges to the Association for the Itineracy for the next year, viz:

Mount Olive church, $33; Monroe, 10; Cross Road, 5; Mineral Spring, 10; Rocky River, 10; Meadow Branch 5; Faulks, 5; Shilo, 3. Total $81.

Appointed brethren D. A. Covington, S. H. Parker and D. Rushing, a committee on the Itineracy for the next year.

On motion,

Resolved, That the next meeting of this Association be held with the Mount Olive church, Anson county, N. C., commencing on Friday before the 2nd Sabbath in October, 1857; and that Elder Samuel P. Morton be appointed to preach the Introductory Sermon at 11 o'clock, and brother N. Funderburk his alternate.

Ordered that the Clerk superintend the printing of two hundred and fifty copies of the Minutes of this session, and that he draw on the Treasurer for the money to pay for the printing of the same, and that he be allowed Five Dollars for his services.

On motion,

Resolved, That the thanks of this body are due and are hereby tendered to the church and friends in this vicinity for the kind and hospitable manner in which they have received and entertained us during this session of the Association.

Resolved, That Friday before the second Sabbath in May next be set apart as a day of humiliation, fasting and prayer, and that the members of the several churches composing this body are requested to assemble at their churches on that day for divine services.

Resolved, That any member of our body being present at the meeting of a sister Association, and presenting a Minute of ours containing his name, may represent us in that Association.

Ordered that the Treasurer pay over the money collected for Foreign Missions to Elder R. B. Jones, Agent for the Baptist State Convention of North Carolina.

Appointed brother James Benton to represent this Association in the next session of the Baptist State Convention.

Prayer by Elder R. B. Jones; after which, the Association adjourned to the time and place of its next meeting.

D. A. COVINGTON, *Moderator.*

D. RUSHING, *Clerk.*

STATISTICAL TABLE.

CHURCHES.	POST-OFFICES.	NAMES OF DELEGATES.	MINISTERS.	Sabbaths of Preaching.	Baptized.	Received by letter.	Restored.	Dismissed.	Expelled.	Dead.	Whites.	Blacks.	Total.
Mount Olive,	White's Store.	W Chambers, D Rushing, T Redfearn.	E Morton.	3	35	7	1	11	1	1	101	21	125
Faulks,	Lane's Creek.	S H Parker, J M Green, W Newsom.	E L Davis.	1	2	2		2		1	44	3	47
Monroe,	Monroe.	J Benton, I Medlin, D A Covington.	R B Jones.	4	3	4				1	27	1	28
Shilo,	Monroe.	J W Benton, S Harget, N Funderburk.	N Funderburk.	2	1			2		1	24		24
Cross Road,	Monroe.	T Griffin, J C Austin, A J Craft.	N Funderburk.	3			1	1	1		23		23
Rocky River,	Diamond Hill.	E Staten, J & J M Broadaway.	S P Morton.	1	4	2		2	1		65	15	80
Meadow Branch,	Richardson's Creek.	H Bevin, J C Williams, S Rowland.	E L Davis.	2	2						55	2	57
Mineral Spring,	White's Store.	J D Green, S Rushing, T Redfearn.	S P Morton.	2							33	22	55
													438

1907
1857

PROCEEDINGS

OF THE

THIRD ANNIVERSARY

OF THE

Brown Creek Association,

HELD WITH THE CHURCH AT MOUNT OLIVE,

ANSON COUNTY, N. C.,

FROM OCTOBER THE 9TH TO THE 12TH, INCLUSIVE, 1857.

COMPILED BY
R. B. JONES, CHARLOTTE, N. C.

CHARLOTTE:
PRINTED AT THE NORTH-CAROLINA WHIG OFFICE.
1857.

Officers of the Association.

MODERATOR.

D. A. COVINGTON, Monroe, N. C.

CLERK.

D. RUSHING, White's Store, N. C.

EXECUTIVE COMMITTEE.

D. A. COVINGTON, C. AUSTIN, J. M. GREEN,	Monroe, N. C.

TREASURER.

W. CHAMBERS, White's Store, N. C.

LIST OF ORDAINED MINISTERS.

A. L. STOUGH, Wadesborough, N. C.
S. P. MORTON, Diamond Hill, N. C.
N. FUNDERBURK, Monroe, N. C.
S. J. FINCHER, " " "
R. B. JONES, Charlotte, N. C.
S. SNIDER, Monroe, N. C.
E. MORTON, Lylesville, N. C.

PROCEEDINGS.

Mt. Olive, Friday, October 9, 1857.

In the absence of Eld. S. P. Morton, who was appointed to preach the Introductory Sermon, Eld. N. Funderbark preached.

After a short intermission, the Delegates assembled in the Meeting House. Bro. D. A. Covington called the Association to order.

Prayer by Eld. S. P. Morton.

The churches composing the Association presented letters by their Delegates, which were read, and Delegates' names called. (See Statistical Table.)

The Moderator then announced that the Association was in readiness to receive applications for membership: whereupon the Waxhaw, Mt. Moriah, and Philadelphia Churches presented Letters of Dismission from the Moriah Association, and petitioned through their Delegates, for admission in this Association. On motion, they were unanimously received. The Church at Charlotte and Wadesboro', being newly constituted, presented letters asking for admission in this Association. After reading before the Association a Declaration of the Principles on which they were organized: On motion, they were unanimously received.

On motion, Brethren Wright and Baker were appointed to superintend the election of officers, who reported that Bro. D. A. Covington was re-elected Moderator, and Bro. D. Rushing Clerk.

Corresponding Messengers from sister Associations were called for.

From the Moriah, Eld. N. Fail and Bro. S. Baker presented themselves, and were welcomed to seats with us.

Welsh Neck, no correspondents.

The Moderator announced the following Committees:

On Arrangement.—R. B. Jones, A. L. Stough, and W. Chambers. On motion, the Moderator and Clerk were added.

On Missions.—S. J. Fincher, A. L. Stough, and R. B. Jones.

On Education.—A. L. Stough, S. P. Morton, and T. Redfearn.

On Periodicals.—R. B. Jones, A. L. Stough, and W. Chambers.

On Sabbath Schools and Temperance.—S. P. Morton, J. D. Green, T. Redfearn.

On *Requests and Queries.*—J. *M.* Green, William Newsom, B. F. Sikes, and D. Rushing.

On Finance.—S. Rushing, W. J. T. *M*ask, and K. C. Timmons.

On Religious Exercises.—D. Rushing, W. Chambers. On motion, the Moderator was added.

A Committee was appointed to take into consideration the request from the Church at Monroe relative to Protracted Meetings, consisting of W. Newsom, J. Parry, S. J. Fincher, A. L. Stough,

D. Rushing, and W. W. Allsobrooks. On motion, the Moderator was appointed chairman of the committee.

The Association then adjourned to meet at half-past nine o'clock, A. M., to-morrow morning. Prayer by Eld. S. J. Fincher.

SATURDAY, October 10, 1857.

Met pursuant to adjournment. Prayer by Eld. R. B. Jones.

The minutes of the preceding day was read and approved.

Read rules of decorum.

On motion, visiting Ministers were invited to seats with us. Eld. E. L. Davis and D. Wright, from the Pee Dee Association, accepted.

The hour having arrived for preaching, on motion, the Association retired to Bro. W. Chambers' School House.

The Delegation from Shiloh Church appeared, and their names were enrolled.

The Committee appointed to take into consideration the request from the Church at Monroe, was called on to report. The chairman of said Committee begging further indulgence and assistance, the Association resolved itself into a committee of the whole. Eld. R. B. Jones was called to the chair. After many interesting remarks from various Brethren relative to the subject under consideration, the Committee rose and reported progress through their chairman, by offering the following resolutions:

1st. *Resolved*, That the Itinerant Committee shall have the power (with the advice and consent of those whom they may employ as Itinerants) to appoint as many Protracted Meetings as they may deem practicable, which are to be held by the Ministers who engage to render missionary services for the Association.

2d. *Resolved*, It shall be the duty of said Committee, after the appointment of these meetings, to give sufficient notice thereof to all Churches in this Association.

3d. *Resolved*, That we recommend a public collection to be made at each meeting so held. After deducting the pledge to the Association of that Church, and the amount which may be paid to helps, (if any,) the remainder to be paid over to the Itenerants, and accounted for and reported to the Association, and also reported in the letter from the Church.

4th. *Resolved*, That we pay over to our Itenerants one dollar and fifty cents per day.

5th. *Resolved*, That the Itinerant Committee shall have power to recommend to the Churches some equitable scale and plan for the payment of help.

6th. *Resolved*, That we will not require of our Missionary preachers to account for such private donations as they may receive from individuals.

7th. *Resolved*, That we recommend the Churches in this Association to release the Ministers who supply them, who may be called on to attend those Protracted Meetings.

After many remarks in the Association by several Brethren, (some of whom expressed a disapprobation of the resolutions, but were willing to vote for them in the absence of something better, hoping that this plan would lead to a more efficient one,) the resolutions were unanimously adopted.

Committee on Missions read their report. Elders Jones and Stough made remarks on behalf of Missions. Elder Jones proposed to take up a subscription in behalf of North Carolina Baptist Convention. The following sums were paid:

D. A. Covington $10; W. Chambers $5; T. Redfearn $5; A. L. Stough $3; S. Rushing $2; T. K. Manus $2; W. W. Allsobrooks $4; J. D. Green $2; J. P. Gathings $2; C. Hargate $1; K. C. Timmons $1; R. B. Jones $1; B. Parker $2; E. L. Davis $2, F. M. Total $42.

The report was adopted and ordered to be printed. (See Appendix.)

On motion, $30 of the sum paid is to be applied to Home Missions, and $12 to Foreign Missions.

Report on Education called for and read. After lengthy remarks by R. B. Jones, in which he presented the claim of Wake Forest College, the report was adopted and ordered to be printed. (See Appendix.)

Report of the Itinerant Committee called for. Being unprepared to report, further indulgence was granted them.

Report on Periodicals called for and read. After remarks by Elders Jones and Stough, was unanimously adopted and ordered to be printed. (See Appendix.)

Report on Temperance and Sunday Schools was read, and after some interesting remarks by A. L. Stough, was adopted and ordered to be printed. (See Appendix.)

Committee on Religious Exercises reported the arrangement for Sabbath service.

Service to commence at 10 o'clock. Sermon by E. L. Davis, followed by A. L. Stough; after which, a collection is to be taken up in aid of Missions. R. B. Jones to preach in the evening and S. J. Fincher close the services.

The Association then adjourned to meet on Monday morning, half-past 9 o'clock, A. M. Prayer by Elder R. B. Jones.

Sabbath. The Pulpit was occupied by those appointed. A large audience was in attendance which gave serious attention; after the second Sermon, a collection was taken up in aid of Missions amounting to $25.

Monday, October 12, 1857.

Met pursuant to adjournment. Prayer by Elder N. Fail.

The roll was called, and the Delegates answered except Brethren Hill and Broadaway, who had obtained permission to leave.

The Committee on Requests and Queries reported, which was received, and the committee discharged.

The Committee on Finance reported. The report was received and committee discharged. (See Statistical Table.)

Called on Corresponding Messengers to Sister Associations to report.

Elder N. Funderburk and Brother John Bivens reported that they were unable to attend the Welsh Neck and were excused.

The Messengers to the Moriah failed to attend and were excused.

Appointed the following Messengers to sister Associations:

To the Pee Dee. Elders A. L. Stough, S. P. Morton, and Brother S. Rushing.

To the Welsh Neck. Elders A. L. Stough, S. J. Fincher and Brother K. C. Timmons.

To the Moriah. Elders R. B. Jones, S. J. Fincher and N. Funderburk.

On motion, agreed to correspond with the Broad River and King's Mountain Associations by Minutes.

On motion, appointed D. A. Covington, C. Austin and J. M. Green, Exeutive Committee the next Associational year.

The several Churches then pledged the following sums, to be sent to the next meeting of Association, for Home Missions:

Mount Olivet $20; Monroe $10; Faulks $5; Shiloh $3; Cross Roads $5; Meadow Branch $10; Rocky River $10; Mineral Spring $10; Waxhaw $5; Philadelphia $5; Mount Moriah $10; Wadesborough $10; Charlotte $5. Total $108.

On motion, the Treasurer was ordered to pay E. L. Davis $34 35, and S. J. Fincher $60, for Missionary service rendered.

The Treasurer made his report, which was received and ordered to be printed. (See Appendix.)

Appointed the next meeting of the Association to be held with the Rocky River Church, Anson county, N. C., commencing on Friday before the second Sabbath in October, 1858.

Eld. R. B. Jones was appointed to preach the Introductory Sermon. Elder A. L. Stough to preach the Missionary Sermon on Sabbath.

On motion, Eld. R. B. Jones was requested to preach a Sermon on some of the distinctive principles of the Baptist Churches.

On motion, Elder R. B. Jones was appointed a Delegate to the N. C. Baptist State Convention, and Eld. A. L. Stough made a Life Member of the same.

On motion, appointed Elder R. B. Jones to superintend the print-

7th. *Resolved*, That we recommend the Churches in this Association to release the Ministers who supply them, who may be called on to attend those Protracted Meetings.

After many remarks in the Association by several Brethren, (some of whom expressed a disapprobation of the resolutions, but were willing to vote for them in the absence of something better, hoping that this plan would lead to a more efficient one,) the resolutions were unanimously adopted.

Committee on Missions read their report. Elders Jones and Stough made remarks on behalf of Missions. Elder Jones proposed to take up a subscription in behalf of North Carolina Baptist Convention. The following sums were paid:

D. A. Covington $10; W. Chambers $5; T. Redfearn $5; A. L. Stough $3; S. Rushing $2; T. K. Manus $2; W. W. Allsobrooks $4; J. D. Green $2; J. P. Gathings $2; C. Hargate $1; K. C. Timmons $1; R. B. Jones $1; B. Parker $2; E. L. Davis $2, F. M. Total $42.

The report was adopted and ordered to be printed. (See Appendix.)

On motion, $30 of the sum paid is to be applied to Home Missions, and $12 to Foreign Missions.

Report on Education called for and read. After lengthy remarks by R. B. Jones, in which he presented the claim of Wake Forest College, the report was adopted and ordered to be printed. (See Appendix.)

Report of the Itinerant Committee called for. Being unprepared to report, further indulgence was granted them.

Report on Periodicals called for and read. After remarks by Elders Jones and Stough, was unanimously adopted and ordered to be printed. (See Appendix.)

Report on Temperance and Sunday Schools was read, and after some interesting remarks by A. L. Stough, was adopted and ordered to be printed. (See Appendix.)

Committee on Religious Exercises reported the arrangement for Sabbath service.

Service to commence at 10 o'clock. Sermon by E. L. Davis, followed by A. L. Stough; after which, a collection is to be taken up in aid of Missions. R. B. Jones to preach in the evening and S. J. Fincher close the services.

The Association then adjourned to meet on Monday morning, half-past 9 o'clock, A. M. Prayer by Elder R. B. Jones.

Sabbath. The Pulpit was occupied by those appointed. A large audience was in attendance which gave serious attention; after the second Sermon, a collection was taken up in aid of Missions amounting to $25.

MONDAY, October 12, 1857.

Met pursuant to adjournment. Prayer by Elder N. Fail.

The roll was called, and the Delegates answered except Brethren Hill and Broadaway, who had obtained permission to leave.

The Committee on Requests and Queries reported, which was received, and the committee discharged.

The Committee on Finance reported. The report was received and committee discharged. (See Statistical Table.)

Called on Corresponding Messengers to Sister Associations to report.

Elder N. Funderburk and Brother John Bivens reported that they were unable to attend the Welsh Neck and were excused.

The Messengers to the Moriah failed to attend and were excused.

Appointed the following Messengers to sister Associations:

To the Pee Dee. Elders A. L. Stough, S. P. Morton, and Brother S. Rushing.

To the Welsh Neck. Elders A. L. Stough, S. J. Fincher and Brother K. C. Timmons.

To the Moriah. Elders R. B. Jones, S. J. Fincher and N. Funderburk.

On motion, agreed to correspond with the Broad River and King's Mountain Associations by Minutes.

On motion, appointed D. A. Covington, C. Austin and J. M. Green, Exeutive Committee the next Associational year.

The several Churches then pledged the following sums, to be sent to the next meeting of Association, for Home Missions:

Mount Olivet $20; Monroe $10; Faulks $5; Shiloh $3; Cross Roads $5; Meadow Branch $10; Rocky River $10; Mineral Spring $10; Waxhaw $5; Philadelphia $5; Mount Moriah $10; Wadesborough $10; Charlotte $5. Total $108.

On motion, the Treasurer was ordered to pay E. L. Davis $34 35, and S. J. Fincher $60, for Missionary service rendered.

The Treasurer made his report, which was received and ordered to be printed. (See Appendix.)

Appointed the next meeting of the Association to be held with the Rocky River Church, Anson county, N. C., commencing on Friday before the second Sabbath in October, 1858.

Eld. R. B. Jones was appointed to preach the Introductory Sermon. Elder A. L. Stough to preach the Missionary Sermon on Sabbath.

On motion, Eld. R. B. Jones was requested to preach a Sermon on some of the distinctive principles of the Baptist Churches.

On motion, Elder R. B. Jones was appointed a Delegate to the N. C. Baptist State Convention, and Eld. A. L. Stough made a Life Member of the same.

On motion, appointed Elder R. B. Jones to superintend the printing of 450 copies of the Minutes, and to distribute according to the amount sent from each Church; and that he call on the Treasurer for a sufficient amount to pay for the same.

Brother S. H. Parker offered the following resolution:

Resolved, That we recommend to our Chnrches not to suffer any Minister to occupy their Pulpits, who has been excluded for immoral conduct, and who has not been properly, and regularly restored.

Resolved, further, That we will not receive as a Corresponding Messenger from any Association any person thus situated.

Elder A. L. Stough offered the following resolutions:

1. *Resolved*, That the course of usefulness pursued by the N. C. Baptist State Convention since its organization, should endear it to the friends of Missions and Education, and that we earnestly request the Ministers of this Association, to lay the claims of the Convention before their respective Churches, and make a vigorous effort to secure there aid.

2. *Resolved*, That we view it as a matter of lamentation that so few young brethren are coming forward to the work of the ministry.

We fear the Churches are not sufficiently impressed with the duty of praying to the Lord of the harvest, that he would send forth more labors into His harvest; and perhaps have not afforded sufficient encouragement to young men who have gifts to enter the great and arduous work of the ministry.

The following resolutions were offered by Elder R. B. Jones:

Resolved, That we recommend Friday before the third Sabbath in May next, to be observed as a day of Fasting, Humiliation and Prayer, by all the Churches in this Association, that God would revive his work among us.

Resolved, That we earnestly recommend the holding of Prayer Meetings and Sabbath Schools in all our Churches; and that each Church report in its Letter to the next Association its success.

Resolved, That we recommend the heads of families, to maintain family worship, and thereby let their children, servants and neighbors see their good works, and glorify our Father which is in Heaven.

On the adoption of these resolutions, remarks were made by several brethren, urging the importance of family worship.

The members of the Association, with a few exceptions, covenanted to maintain in future family worship, at least once a day.

Resolved, That the thanks of this body are due, and are hereby tendered to the brethren and friends of this vicinity, for the kind and hospitable manner in which they have entertained the Association.

The Association then adjourned to the time and place of the next meeting. Prayer by Elder R. B. Jones.

D. A. COVINGTON, *Moderator*.

D. Rushing, *Clerk*.

APPENDIX.

Report of the Executive Committee.

Your Committee, at a meeting held in July, appointed Elders E. L. Davis and Silas J. Fincher to ride as Itinerants.

Elder Davis reports 42 days labor. During which time, he held several interesting meetings. One with the Church at Meadow Branch, in which he was assisted by Elder Fincher. During the meeting, he baptized 45. He also held a meeting with the Church at Piney Grove, at which he baptized above 20 persons.

Elder Fincher labored 60 days. He held several interesting meetings. One with the Church at Mount Moriah, at which he labored in connection with the Pastor, Elder Brasington—17 persons were baptized. Since the meeting closed, the Pastor has baptized several more.

Your Committee would not conclude this brief Report, without expressing their gratification at the results of your Domestic Missionary enterprise, and heartily recommend it to the patronage of the Churches. The destitution within our bounds, demands that two or more active and zealous Missionaries, be continually employed in preaching the Gospel and distributing Religious Books.

We hope the Churches will respond to the cries of the destitute, by increasing our Missionary Fund, that more men may be employed in this great work. We would express our gratitude to the "Lord of the harvest," for the rich blessings that have crowned our feeble efforts.

Respectfully submitted,

D. A. COVINGTON, *Chairman.*

(1

MISSIONS.

Your Committee on Missions would respectfully report. The time was when the great body of professing people were opposed to every project for the improvement of society in religion and morals. Now, though there are enemies, yet a large majority are zealous advocates of Missions. Thro' the Missionary enterprise, the standard of Immanuel has been deeply planted in our country—so deep, that all the efforts of infidels, anti-missionary men and the Prince of darkness himself, cannot overturn it. Our cause is breaking forth on the right and on the left, and the Macedonian cry, is everywhere heard, come and help us. In conclusion, we earnestly bespeak your aid in this important enterprise, by your patronage and prayers.

Respectfully submitted,

S. J. FINCHER, *Chairman.*

(7)

EDUCATION.

The Committee to whom was referred the subject of Education would respectfully submit the following, as their report:

We regard high attainments in education to Ministers as of the utmost importance, in order to advance the Redeemer's Kingdom on earth, and the interest of our denomination. We do not mean to say that men of limited attainments from books can do no good; but we do mean to say the more education a Minister has the more useful he may be. It is the Minister's object to teach the ingnorant. It is universally conceded, at this day, "that knowledge is power." To it ignorance bows down in homage. It always has, and it always will, give to its possessor peculiar power. In view of the foregoing facts, we would call your attention to Wake Forest College, as deserving the highest regard and most active support of every Baptist in the State—a regard and support far greater than it has hitherto received. Aside from its importance to us as an instrument of providing our children with the best security against the pernicious influence of error, and thus diffusing more widely among us the blessings of true religion.—This institution manifestly offers the only means within our reach, of securing to the Baptists of North Carolina an efficient and adequate Ministry.

Respectfully submitted,

A. L. STOUGH, *Chairman.*

(3)

PERIODICALS.

Your Committee, to whom was referred the subject of Periodicals, beg leave to submit the following:

Deeming the circulation of suitable religious books and periodicals, a powerful auxiliary to the promotion of truth, we would heartily recommend to your favorable consideration, the Biblical Recorder, published at Raleigh. This is the organ of our Denomination in the State, and is worthy of a more extensive circulation, could it find a place in every Baptist family, the feelings of the denomination would be more thoroughly enlisted in our Benevolent enterprises; hence, there would be moro concert of action, which is highly necessary to the success of any enterprise. We would also recommend the Home and Foreign Journal, and the Commission, both monthly Periodicals, published by the Board at Richmond, Va. The former at 25 cents per annum, the latter at $1.

The works issued by the Southern Baptist Publication Society, and by Graves, Marks & Co., Nashville, Tenn., are worthy of extensive circulation.

Respectfully submitted,

R. B. JONES, *Chairman.*

SUNDAY SCHOOLS AND TEMPERANCE.

Your Committee regret that they are unable at this time to present statistics on Sunday Schools. In the estimation of your committee Sunday Schools as nurseries to the young mind, are invaluable. Creating as they do, when properly conducted, a familiarity with and reverence for the Word of God. The history of Sunday Schools proves their efficacy as instrumentalities in the spiritual conviction of souls. We would therefore recommend a Sunday School in every Church of this Association.

Your committee regard Temperance a subject on which we are all intimately and equally interested, and by the advancement of which, the cause of Christ will be immeasurably enhanced. We regard it as an indisputable fact, that intemperance has produced more Church trials and expulsions among our Churches than all the evils put together. Your Committee are unanimous in their opinion, that the vending, selling and use of intoxicating drinks as a beverage, are incompatible with the spirit of the New Testament.

Respectfully submitted,

S. P. MORTON, *Chairman.*

TREASURER'S REPORT.

W. CHAMBERS,

In Account with the Brown Creek Association, Dr.

Oct 12.	Cash in hand,		$113 25
	Pledges from Churches,		81 00
	Contingent Fund,		19 95
	Collected on Sabbath,		25 00
			$239 20
Paid Out.			
	To S. J. Fincher,	$60 00	
	" E. L. Davis,	34 35	
	" Contingent Expenses,	30 00	
			$124 35
	Balance due Association,		$114 85

WM. CHAMBERS, *Treasurer.*

STATISTICAL TABLE OF BROWN CREEK ASSOCIATION.

CHURCHES.	CLERKS.	POST OFFICE.	PASTORS.	Sabbaths of Preaching	DELEGATES' NAMES.	Baptized	Rec. by Lett	Restored....	Dismissed.	Dereased....	Excluded ...	Totol	Contingent Fund.	Home Missions.
Mount Olive,	D. Rushing,	White's Store, NC.	E. Morton,	3	W. Chambers, T. Redfearn, Darling Rushing.	6	1		1	1	1	129	3 00	33
Monroe,	D. Broom,	Monroe, "	F. L. Davis,	4	D. A. Covington, W. J. Willoughby.	1	8					32	2 00	10
Faulk's,	S. H. Parker,	Lane's Creek, "	S. J. Fincher,	1	S. H. Parker, J. M. Green, William Newson.		1		1	2		44	1 25	5
Meadow Branch,	H. Bivens,	Richardson's Cr.	E. L. Davis,	2	J Parry, W. J. T. Mask, J. C. Williams.	48	1	1	6	2		100	2 00	5
Rocky River,	J. Broadway,	Diamond Hill,	S. P. Morton,	1	Elder S. P. Morton, H. M. BroadwaJ, J. Broadway.	5	1			1		86	2 10	10
Mineral Spring,	S. Rushing,	White's Store,	A. L. Stough,	2	J. D. Green, S. Rushing, T. K. Manus,	2			1	1	1	54	1 50	10
Shiloh,	W. Benton,	Monroe,	N. Funderburk,	3	Elder N. Funderbark, C. Hargett, J. Hill.	2				2		25	75	3
Cross Roads,	J. H. Irbey,	Monroe,	S. J. Fincher,	3	Thomas Griffin, C. Austin.				4		3	16	75	5
Mount Moriah,	K. C. Timmons,	White's Store,	W. F. Brasington.	4	W. W. Alsobrooks, W. M. Alsobrooks, K. C. Timmons.	25	2	1			1	45	1 00	
Philadelphia,	J. P. Gathings,	Lane's Creek,	N. Fail,	4	B. Parker, W. C. King, J. P. Gathings.		4		7	1	1	30	50	
Charlotte,	L. H. Smith,	Charlotte,	R. B. Jones.	ev S.	Elder R. B. Jones.							53	2 00	
Wadesborough,	F. Birmingham,	Wadesborough,	A. L. Stough,		Elder A. L. Stough, Elder E. Morton, B F. Sikes.							28	1 50	
Waxhaw,		Cureton's St. S. C.	S. J. Fincher.	4	Elder S. J. Fincher, —— Godfrey.	4					1	65	1 00	
					Total	93	18	2	20	10	8	707	1935	81

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1858

PROCEEDINGS.

Rocky River, October 8th, 1858.

In the absence of Elder R. B. Jones, who was appointed to preach the introductory sermon, Elder J. R. Harmon preached from Isaiah, 62nd chapter, 6th and 7th verses.

After a short intermission, the Delegates assembled in the Meeting House. Brother D. A. Covington called the Association to order. Prayer by Elder A. L Stough.

The Churches composing the Association, presented letters by their Delegates, which were read, and Delegates names enrolled. (See statistical table.)

The Moderator then announced that the Association was ready to receive applications for membership; whereupon the Buck Hill Church, recently constituted, presented a letter asking admission into this Association. After reading before the Association an abstract of the principles on which it was organized, on motion it was unanimously received.

On motion, Brethren S. Rushing and S. Redfearn were appointed to superintend the election of officers, who reported that Brother D. A. Covington was re-elected Moderator, and J. M. Green elected Clerk.

Corresponding Messengers from sister Associations were called for.

From the Moriah, a letter was received through Brother W. Chambers.

Pee Dee, Elder H. Woodward presented himself, and was welcomed to a seat with us.

The Moderator announced the following Committees:

On Arrangements.—Elders A. L. Stough, J. Bivens, and K. C. Timmons. On motion, the Moderator was added.

On Missions.—R. H. Griffith. S. J. Fincher and J. M. Green.

On Education.—R. H. Griffith, B. R. Smith and W. A. Cook.

On Periodicals.—A. L. Stough, K. C. Timmons and S. Rushing.

On Sabbath Schools and Temperance.—S. J. Fincher, Wm. Newsom and James Bivens.

On Requests and Queries.—A. L. Stough, T. Redfearn and J. W. Benton.

On Finance.—S. H. Parker, F. L. Alsobrook, and J. W. Benton.

On Religious Exercises.—W. Chambers, H. M. Broadaway and James Benton.

In the absence of Elder R. B. Jones, who was appointed at the last Association to preach on some of the distinctive principles of the Baptists, on motion, Elder R. H. Griffith was requested to perform that service.

On motion, the Association then adjourned to meet at 9 o'clock, to-morrow morning. Prayer by Elder R. H. Griffith.

Saturday, October 9.

Met pursuant to adjournment. Prayer by Elder H. Woodward.

Report on Arrangements called for, which was read and adopted. Read rules of decorum.

Ministering brethren were invited to seats with us. Elder J. R. Harmon, from the Moriah Association, Elders A. D. Blackwood, E. L. Davis, G. F. H. Crockett, and W. M. Tucker, a licentiate from the Pee Dee, and Elder Bateman, from the Welsh Neck, accepted.

The hour having arrived for preaching, the congregation repaired to the stand, when Elder Bateman preached from Ezekiel, 18th chapter, 27th verse.

Report on Missions called for and read. After some very interesting and affecting remarks by R. H. Griffith and E. L. Davis, the report was adopted and ordered to be printed, as follows:

REPORT ON MISSIONS.

Our Saviour's last commission to his Disciples was to "go into all the world and preach the Gospel to every creature." This was his farewell address to his people, as comprising the great sum of Christian duty.—The organization of Churches, the gifts of the Churches, and the means of grace, all have reference to the accomplishment of this great end. God has committed the evangelization of the world to his people. He has not given this work to angels, but to converted sinners—to us brethren, if we have the love of God in our souls—if we who have the love of God in our hearts. do not engage in this work, who is to do it ? There are none so well adapted to it, as those who have been saved by the Gospel To such is the work given. Let us then do our part in this glorious enterprise, and we shall find something more to be done, than simply to pass resolutions and to say "Lord, thy Kingdom come." Soon our opportunities for giving and laboring in this work will have passed. What our hands find to do, let us do with all our might.

Respectfully submitted,

R. H. GRIFFITH, *Chairman.*

Elder R. H. Griffith proposed to take up a subscription in behalf of the North Carolina Baptist State Convention. The following sums were subscribed and paid:—D. A. Covington, $5; T. Redfearn, $5; W. Chambers, $5; A. L. Stough, $3; F. Staton, $3; S. Rushing, $3; W. A. Cook, $2; J. D. Green, $2; R. H. Griffith, $2; K. C. Timmons, $2; J. C. Austin, $1; B. R. Smith, $2; P. P. Cox, $2; H. M. Broadaway, $2; B. Parker, $1; James Benton, $2; J. M. Green, $1; S. J. Fincher, $2; John Bivens, $1; James Bivens, $1; William Newsom, $1; F. L. Alsobrook, $1; J. W. Benton, $1. Total 50 dollars.

On motion, $33 34 of the sum paid is to be applied to Home Missions, and $16 66 to Foreign Missions.

On motion, Elder R. H. Griffith was constituted a life member of the North Carolina Baptist State Convention, and brethren James Benton and S. Rushing appointed Delegates to the same.

Report on Education called for, and further indulgence granted.

Report on Periodicals called for; asked further indulgence, which was granted.

Report on Sabbath Schools and Temperance called for, which was read. After an appropriate address by Elder A. L. Stough, the report was adopted, and ordered to be published, as follows:

REPORT ON SABBATH SCHOOLS AND TEMPERANCE.

Your Committee regard Intemperance as a great evil, as the monstrous sin of North Carolina. Drunkenness, like the roaring lion, seeking whom he may devour— has blighted intellect, destroyed health, wasted property, tarnished reputation, dug premature graves, erected the gallows, and in our opinion, has produced more discord, family feuds and neighborhood confusion, than any other evil in the whole catalogue of crimes. It has proved to be the stumbling block and overthrow of perhaps more church members, than any other evil. Yet we rejoice to know that a wonderful reformation has taken place. The pulpit has turned loose the thunders of heaven against Drunkenness—the press, that mighty engine, is engaged in this glorious work. Various organizations are engaged in exterminating the monster Intemperance. Your Committee would recommend to the Churches comprising this Association to aid, by precept and example, in promoting the cause of Temperance, and to look favorably and not with suspicion upon every institution having for its object the temporal interest and spiritual good of man.

Upon the subject of Sabbath Schools, your Committee would say that they regard them as great auxiliaries to the cause of Religion and as a means which God has appointed, of imparting useful information to the young, and of "training them up in the way they should go." Impressions made upon the youthful mind are indelible, "for, as the twig is bent, so is the tree inclined." All mankind is more or less the creatures of circumstance, and hence the importance of training up our children and directing the youth of our country to those things that pertain to their soul's eternal interest. Brethren, our Churches, many of them are too negligent, and seem to take no interest in Sabbath Schools; and we regret to say, many of our Churches have no schools for the employment of the children on the Sabbath, but suffer them on that Holy Day—the day which God has commanded us to keep and observe as sacred, to ramble about the old fields, to rove up and down the creeks, play ball, run races, engage in sport and amusement, thereby learning to profane not only the Lord's Day, but his holy name. Brethren! is this "keeping the Sabbath Day holy?" Is this training up children in the way they should go?

Respectfully submitted,

S. J. FINCHER, *Chairman.*

Report of the Executive Committee called for and read. After many remarks by several brethren, the report was received and ordered to be printed, as follows:

REPORT OF THE EXECUTIVE COMMITTEE.

The Committee appointed at the last meeting of this body to arrange Protracted Meetings in the bounds of the Association and procure the services of Ministers to hold the same, beg leave to submit the following Report:

That in pursuance of the authority vested in us, made the best arrangement we possibly could under the existing circumstances—of which arrangement each Church was duly notified. The services of Elders E. L. Davis and S. J. Fincher were procured to hold those meetings, but owing to the affliction of Bro. Davis, he was unable to render much service.—The Committee then thought proper to employ J. R. Harmon to aid in the prosecution of the work. These meetings, so far as we have been informed, and judging from those which have come under our own observation, have resulted in much good, as will appear from the accessions to the Churches where they were held. Seventy-six were received and baptized into the fellowship of the different Churches with which our Itinerants labored, including thirteen received and baptized at Olive Branch, who as yet are waiting for the constitution of a Church at that place. Olive Branch is an interesting field for the labors of our Ministering brethren, heretofore unoccupied by the Missionary Baptists. During the present year a large and commodious house of worship has been erected, and there is a prospect of a large Church and a numerous congregation at that place.—We call the attention of our Association to other neighborhoods bordering on our bounds. All we have to do, brethren, (in the opinion of your Committee) is to go into those places, occupy them and we may anticipate glorious results.

S. J. Fincher reports sixty-seven days, J. R Harmon reports twenty-three days and E. L. Davis seven days, as Itinerants.

All of which is respectfully submitted.

D. A. COVINGTON, *Chairman.*

On motion, the Treasurer was instructed to pay to the Itinerants the sums due for their labors, under the appointment of the Executive Committee, according to the resolution of the last Association.

Report on Requests and Queries called for. Being unprepared to report, further indulgence was granted.

Report on Finance called for, and deferred till Monday.

Called on Corresponding Messengers to sister Associations to report.

Elder A. L. Stough and Brother K. C. Timmons reported that they attended the Welsh Neck, and were cordially received.

Elder S. J. Fincher reported that he was unable to attend the Moriah, and was excused.

Elder A. L. Stough and Brother S. Rushing reported that they attended the Pee Dee, were received, and the meeting interesting.

Appointed the following Messengers to sister Associations:

To the Moriah.—Elder A. L. Stough, J. F. McLure, a licentiate, and Bro. F. L. Alsobrook.

To the Welsh Neck.—Elder A. L. Stough, and Brethren K. C. Timmons and H. M. Broadaway.

To the Pee Dee.—Brethren C. B. Brooks, James Broadaway and Uriah Staton.

On motion, agreed to correspond with the Broad River and King's Mountain Associations by letter, and Elder A. L. Stough was appointed to write the letters.

Appointed the next meeting of the Association to be held with the Meadow Branch Church, Union county, N. C., six miles east of Monroe, commencing on Friday before the second Sabbath in October, 1859.

Elder S. P. Morten was appointed to preach the introductory sermon, and S. J. Fincher alternate.

On motion, Elder R. H Griffith was appointed to preach the Missionary Sermon on Sabbath, and Elder A. L. Stough alternate.

On motion, Elder A. L. Stough was appointed to preach on the ordinance of Baptism, and R. H. Griffith alternate.

On motion of A. L. Stough, the following brethren were appointed to write on the subjects annexed to their names, and report to the next Association:

On Missions—Elder A. L. Stough.
On Education—Elder R. H. Griffith.
On Periodicals—Brother D. A. Covington.
On Sabbath Schools and Temperance—Elder S. J. Fincher.

On motion, each Minister belonging to the Association, was requested to preach a sermon on Missions, at each Church that he supplies, at some suitable time during the ensuing year, and take up a collection for the same—though discretionary with the Churches to say to what purpose it shall be applied.

On motion, A. L. Stough and R. H. Griffith were appointed a Committee to prepare a digest of the Church letters.

Appointed brethren J. F. McLure, S. P. Morten, and William Newsom, to devise some efficient plan for supplying the destitute places with the Gospel within the bounds of the Association and adjoining country.

In consequence of other engagements, the Moderator asked leave of absence, which was granted; whereupon A. L. Stough was appointed Moderator for the remaining part of the session.

On motion, adjourned till Monday, 9 o'clock. Benediction by the Moderator.

SABBATH.

On this day a very large and orderly congregation assembled. A. L. Stough preached the Missionary Sermon, from Proverbs, 11th chapter, 30th verse: "And he that winneth souls is wise." A collection was then taken up in aid of Missions, amounting to $30 25. After a suitable recess, R. H. Griffith preached from 1st Cor., 11th chapter, 2nd verse: "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them to you."

MONDAY, OCTOBER 11.

Met pursuant to adjournment. Prayer by Elder S. J. Fincher.

Read the Minutes of the preceding days.

The Report on Education was read and adopted, as follows:

REPORT ON EDUCATION.

Your Committee, to whom was referred the subject of Education, would respectfully submit the following, as their Report:

One of the qualifications of a Minister, laid down as necessary, by the Apostle Paul, is, "able to teach others also." Surely, if any one should be well informed on all matters pertaining to his vocation, the Minister of the Gospel should. It is requisite that the Physician should be carefully instructed in medicines and diseases, since life is often committed to his hands. The Lawyer must be acquainted with the wide field of the law, since to him is committed the pecuniary interest of his client, and often human life. And shall it not be required that an individual to whom is entrusted the salvation of souls, shall be well informed, "thoroughly furnished unto every good work." The rising generation is being educated and unless the Ministry be informed, it will fail to exert any influence on the youth of our land. The advocates of error are summoning to their aid all the means that learning and sophistry can supply, and shall not the Messenger's of God's truth be well equipped with all the armor that is demanded in such a conflict. And be assured, brethren, error yields, only when *vanquished*. We are pleased to know that there are young men in the ministry who are pursuing a course of study at Wake Forest College for the purpose of increasing their means of usefulness. We would recommend those brethren to your Christian regard and bespeak for them that aid which they need.

Respectfully submitted,

R. H. GRIFFITH, *Chairman.*

Report on Periodicals read and adopted, as follows:

REPORT ON PERIODICALS.

The Committee on Periodicals beg leave to submit the following Report:

They feel deeply sensible of the importance of the subject committed to them. This subject appears to your Committee of vital importance to the prosperity of our denomination, as a means of extending a knowledge of views and principles. Doubtless this is one of the sources to which, by God's blessing, may be traced the rapid growth of our denomination in number, intelligence and piety. We need not disguise the fact however, that we are yet but partially aroused on this matter. Then let every Baptist rally around it with a full knowledge of its importance. Your Committee feel satisfied that the Biblical Recorder of this State, the Southern Baptist Review and Tennessee Baptist, published by Graves & Co., Nashville, Tennessee, the Commission, Home and Foreign Journal, and the Baptist Preacher, published in Richmond, Va., deserve a more ample patronage than heretofore bestowed.

Respectfully submitted,

A. L. STOUGH, *Chairman.*

Report on Requests & Queries given verbally, not being able to give a definite answer to the query contained in the letter from the Church at Cross Roads. The Delegate from that Church then being solicited to give an explanation of the same, complied, after which,

Resolved, That we advise the Cross Road Church, under the existing circumstances, not to receive the member alluded to in the query.

Report on Finance read and adopted.

Resolved, That the amount contributed by the colored people on Sabbath, be applied to African Missions, which was $2 45.

Report of the Committee on Itinerant Preaching was read and adopted.

Appointed the following Brethren W. Chambers, T. Redfearn and K. C. Timmons, an Itinerant Committee for the next Association year.

On motion, the Itinerants who may be appointed by the Committee, are requested to take up a Public Collection at such places as they may hold meetings, and report to the Committee.

On motion, agreed to pay our Itinerants one dollar and fifty cents per day, for preaching, and the same for travelling.

The Churches then pledged the following sums, to be sent to the Association, for Home Missions:

Mount Olive $20, Monroe $10, Faulks $5, Meadow Branch $10, Rocky River $10, Mineral Spring $10, Shiloh $3, Cross Roads $5, Mount Moriah $5, Philadelphia $5, Charlotte $5, Wadesborough $5, Waxhaw $5, Buck Hill $5. Total, $103.

Treasurer's Report read and received, as follows:

TREASURER'S REPORT.

W. CHAMBERS,

In Account with the Brown Creek Association, Dr.

Oct. 11.	Cash in hand,		$114 85
	Pledges from Churches,		109 05
	Sent up for Minutes,		22 25
	Collected on Sabbath,		30 25
	Money sent up by S. J. Fincher,		6 35
			$282 75
Disbursement.			
	To S. J. Fincher,	$100 50	
	" J. R. Harmon,	39 50	
	" E. L. Davis,	10 50	
	Contingent Expenses,	32 50	
			183 00
	Balance due Association,		$99 75

WM. CHAMBERS, *Treasurer.*

Report on the State of the Churches read, and ordered to be appended to the Minutes, as follows:

REPORT ON THE STATE OF THE CHURCHES.

Mount Olive during the year has enjoyed a most glorious revival and a large accession made to the Church. They can truly say, the "Lord has done great things for us, whereof we are glad."

Monroe has had some additions during the year, though the Church laments a state of coldness, and asks an interest in the prayers of the Association.

Faulks held a meeting of ten days, at which several joined, and at close numbers were asking Christians to pray for them.

Meadow Branch has had several protracted meetings, and though lar additions were made to the Church, many others professed faith in Ch at these meetings who have not attached themselves to the Church.

Rocky River, though it has enjoyed no revival, keeps up a weekly prayer meeting, and has a prosperous Sunday School. "In due season ye shall reap."

Mineral Spring reports no additions, but manifests a deep anxiety for the prosperity of Zion, and requests visitations from Ministering brethren.

Shiloh [illegible] joyed some refreshing seasons and has a flourishing Sunday Sch[illegible]

Cross R[illegible] at preent without Ministerial labors, laments that it has had but little preaching during the past Summer.

Mount Moriah deplores the loss of a beloved deacon, Bro. W. W. Alsobrook, whose praise was in all the Churches. It has had a revival and additions. Keeps up Sunday School and prayer meeting.

Philadelphia has had a revival and additions.

Charlotte reports revivals and an addition of strength during the year. Keeps up Sunday School.

Wadesborough reports no accessions but regular preaching.

Waxhaw has been encouraged by a revival and strengthened by additions.

Buck Hill was constituted in July, and reports a flourishing condition.

On motion, appointed the Clerk to superintend the printing of 450 copies of the Minutes, and distribute according to the amount sent from each Church, and that he call on the Treasurer for a sufficient amount to pay for the same.

On motion, agreed that the Clerk be allowed $10 for his services.

The following resolutions were offered:

1st. That we recommend Friday before the second Sabbath in May next, as a day of Fasting, Humiliation and Prayer, by all the Churches in this Association, for a revival of Religion within our bounds, and throughout the world.

2d. That the thanks of this body are due and are hereby tendered to the brethren and friends who have entertained the Association, for their liberal hospitality.

The Association then adjourned to the time and place of the next meeting.

Prayer by Elder R. H. Griffith.

D. A. COVINGTON, *Moderator.*

J. M. GREEN, *Clerk.*

STATISTICAL TABLE OF BROWN CREEK ASSOCIATION.

CHURCHES.	CLERKS.	POST OFFICE.	PASTORS.	Sabbaths of Preaching.	DELEGATES' NAMES. Those marked thus * were absent.	Baptized...	Rec by Lett	Restored..	Dismissed.	Deceased..	Excluded	Total......	Conting nt Fund
Mount Olive,	D. Rushing,	White's Store, NC.	E Morton,	3	W. Chambers, F. Redfearn, J. Bivens,	42		1	3			169	3 35
Monroe,	D. Broom,	Monroe, "	E. L. Davis,	4	Jas. Benton, D. A. Covington, J. F. McLure, *D. Broom,	1	4					37	1 50
Faulks,	S. H. Parker,	Lane's Creek, "	S. J. Fincher,	1	J. M Green, S. H. Parker, W. Newsom,	10	1	1	4		3	52	1 55
Meadow Branch,	H. Bivens,	Richardson's Cr.	E. L. Davis,	2	Geo. Morris, Jas. Bivens, S. Moore,	33	6			1	2	136	2 25
Rocky River,	J. Broadway,	Cedar Hill,	S. P. Morton,	1	J. Broadaway, H. M. Broadaway, A. Hooks,	2	2			2		88	2 50
Mineral Spring,	S. Rushing,	White's Store,	A. L. Stough,	2	J. D. Green, S. Rushing, *W. T. Hubbard.						3	51	1 50
Shiloh,	J. W. Benton,	Monroe,	N. Funderburk,	3	*S. Secreste, J. Hill, J. W. Benton, *N. Funderburk.	7		2				33	1 00
Cross Roads,	J. H. Irby,	Monroe,	S J. Fincher.	3	Thomas Griffin, *J. H Irby.			1	6			9	50
Mount Moriah,	K. C. Timmons,	White's Store,	W. F. Brasington,	4	*H. Grady, F. L Alsobrook, K. C. Timmons.	23	1	1	2	2	3	71	1 60
Philadelphia,	J. P. Gathings,	Lane's Creek,	H. Fa[illegible],	4	[illegible] *J. F Gathings.	12	4	1	3	2		42	1 50
Charlotte,	L. H. [illegible],	Charlotte,	R. H. Griffith,	[illegible]	[illegible] R. Griffith, Benj. R. Smith, Wm. A. Cook.	16	8	1	7	2		74	2 00
Wadesborough,	W. F. Birmingham	Wadesborough,	B. Jackson,	2 & 3	A. L Stough, W. F. Birmingham.				6	1		16	1 00
Waxhaw,		Walkersville,	S. J. Fincher,	4	S. J. Fincher, W. Godfrey, J. Godfrey	7			5	1	3	64	1 00
Buck Hill,	S. McLila,		S. Head,	3	J. C. Austin, *P. W. Hendrick.							16	1 00
					Total..................................	155	26	8	31	11	14	857	22 25

PROCEEDINGS

OF THE

5th ANNIVERSARY

OF THE

BROWN CREEK ASSOCIATION,

HELD WITH THE

MEADOW BRANCH CHURCH,

UNION COUNTY, N. C.

From October 7th to the 10th, Inclusive. 1857

CHARLOTTE:
BULLETIN OFFICE PRINT.
1860.

PROCEEDINGS

OF THE

5th ANNIVERSARY

OF THE

BROWN CREEK ASSOCIATION,

HELD WITH THE

MEADOW BRANCH CHURCH,

UNION COUNTY, N. C.

From October 7th to the 10th, Inclusive.

CHARLOTTE:
BULLETIN OFFICE PRINT.
1860.

MINUTES.

Meadow Branch, Oct. 7th., 1859.

The introductory Sermon was delivered by Elder S. P. Morton, from Judges viii, and last clause of the 4th verse,—"Faint, yet pursuing them."

After an intermission of thirty minutes, the Delegates assembled in the Meeting-House.

Bro. D. A. Covington called the Association to order.

Prayer by Elder A. L. Stough.

The Churches composing the Association, presented Letters, by their Delegates, which were read, and Delegate's names recorded. (See Statistical table.)

Brothers J. Lee and K. C. Timmons were appointed to superintend the Election of Officers, who reported that Bro. D. A. Covington was re-elected Moderator, and J. M. Green Clerk.

The Moderator then announced that the Association was ready to receive applications for membership; whereupon, the Olive Branch Church, constituted 30th Oct., A. D., 1858, presented a Letter by their Delegates, asking admission into this Association.

On motion, it was unanimously received.

Corresponding Messengers from sister Associations were called for:

From Pee Dee, Elder E. L. Davis and Bro. F. B. Flake, presented themselves and were cordially received.

The Moderator announced the following Committees:

ON ARRANGEMENT.

Brothers K. C. Timmons, J. M. Green and S. H. Parker.

ON REQUESTS AND QUERIES.

Brothers J. Lee, J. C. Griffin, and Elder S. P. Morton.

ON FINANCE.

Brethren D. Rushing, D. Brown and S. H. Parker.

ON RELIGIOUS EXERCISES.

S. Rowland, J. C. Griffin and H. Williams.

Report on Missions, prepared by Elder A. L. Stough, was called for, which was read, received, and ordered to be printed as follows:

(1)

REPORT ON MISSIONS.

The Committee on Missions respectfully report:

That the Mission Cause is one of deep and stirring interest, commending itself to the attention, sympathies, confidence, prayer and contributions of every patriot and Christian. There are several departments in this great cause, in which we, as a denomination, are at present engaged; they are, however, but the several parts of one great system, each having the same great end in view, the glory of God, and the salvation of Souls. Each may have its own peculiar sphere and mode of operation, without a clashing of interest, or contrariety of purpose.

Foreign Missions.—The field of operation in this department of Missions, is the *Heathen World.* The Board of Foreign Missions of the Southern Baptist Convention, have, at present, China, Africa, Brazil and Japan laid off as their fields, comprising nearly one-half of the world's entire population. Thousands of heathens have been released from iron fetters of cruel superstition, and debasing idolatry, and have been made the happy subjects of the kingdom of Christ.

Domestic Missions.—The Board of Domestic Missions of the Southern Baptist Convention, are engaged in sending to the extent, the Missionaries, and the word of truth, into every destitute city, town, village or neighborhood, in the Southern and South-Western States and Territories. The report of the Board, for the last year, announces 1,677 baptised, 26 Churches constituted, 24 Ministers ordained, 58 young men connected with Missionary Churches, preparing for the ministry, 28 Meeting-Houses commenced during the year, and 15 Meeting-Houses finished.

Indian Missions.—This field embraces the 20 millions in North America and South America, and the two thousand in the Indian Territory, immediately on our Western borders. The Indian Mission Board reports some 135 Churches and Stations supplied with preaching, 2 Ministers and Deacons ordained, 355 converts baptised, 5 Churches constituted, 5 Meeting-Houses built:—" Our greatest need is in this field." The Indians are begging for the word of life, without which they will perish. Shall they perish?

State Missions.—The North Carolina Baptist State Convention is engaged in aiding feeble Churches, and establishing new preaching places within her bounds; that this department of Missions is owned and blessed by the God of Missions, does not admit of a single minute's doubt. The present numbers, standing, strength and influence of our denomination in the State, are greatly indebted to our State Missions. This is one of the instrumentalities by which "the solitary places have been made glad, and the wilderness to blossom and rejoice." Flourishing Churches exist where, a few years ago, the inquiry, where the sarcastic language is put, "*Who are the Baptist?* We have an instance of this kind within the limits of this Association. A few years ago, under the patronage of the State Convention, Elder R. B. Jones was sent to Charlotte to preach. Then the name of a Baptist was a reproach, and a by-word, but behold what God hath wrought! Now a beautiful temple is erected, in which the word is *faithfully* preached every Sabbath, and a noble band of brothers and sisters, stand as living monuments of the approbation, and blessing of God and Baptist Missionary effort. Let none, however, conclude, on account ot so much being accomplished by the various branches of the Missionary enterprise, that less will be needed than heretofore. No indeed, for owing to the apathy of the Churches, the Missionary operations are very much circumscribed for the want of means. The various Boards have done what they could, yet, there is still an alarming state of spiritual destitution, both at home and abroad. Many calls for Missionary aid still remain unanswered. And why is it so? There is money enough in our Churches. Why then does the cause of God suffer? Shall the world perish, because Christians love their money and themselves more than Christ? It is a serious doubt whether one-third of the number called *Missionary Baptist* ever contribute to, and pray for the success of Missions as is their duty. Why is this so? We need not disguise the fact, that the people are but partially aroused on this subject, for the want of Missionary intelligence. Experience has shown that the more fully and freely Missionary information has been communicated, the deeper and more extended has been the flow of Missionary zeal, rising in the scale of Christian liberality. All past experience goes this way. We know of no exceptions. In this way the blessed revival of a Missionary spirit was first awakened among us,

On motion, Elder A. L. Stough was released from preaching on the Ordinance of Baptism on Sabbath, owing to the disease under which he has been laboring for some time, which has rendered him almost entirely unable to preach. The Association being anxious, however, for him to preach, either on Baptism or Missions, he preferred preaching on the latter, as the time necessarily consumed in preaching a sermon on Baptism, would be much greater than on Missions.

On motion, adjourned to meet at 10 o'clock, to-morrow morning.

Prayer by Elder S. J. Fincher.

SATURDAY, Oct. 8th.

Met pursuant to adjournment.

Prayer by Elder S. P. MORTEN.

Called the roll, and noted the absentees.

Read the Minutes of the preceding day.

Read Rules of Decorum.

Report on Arrangement read, and adopted.

The Letter from the Church at Charlotte came in, and the Delegates names were recorded, (though absent.)

Report on Education called for. Elder R. H. GRIFFITH, who had been appointed to write on this subject, being absent:

On motion, Elder A. L. STOUGH was appointed to write the Report, but failed to prepare it in time for publication, consequently it does not appear in the minutes.

Report on Periodicals read.

After appropriate remarks, by Elder A. L. STOUGH, S. P. MORTEN and E. L. DAVIS, quite a number of brethren, amounting to fifteen or twenty, came forward and subscribed for the Biblical Recorder.

On motion, the report was adopted, and ordered to be printed as follows:

REPORT ON PERIODICALS.

On the subject of Periodicals, much has already been written and said, and still there exists in the membership of our Churches, too much indifference in relation to this matter. That it would be to the advantage of every member of the Church to read a good Paper, there can be no doubt. That it would improve every family to have constant access to some religious periodical, none should question. No man can attentively read such a paper, without becoming a better man, and increasing in knowledge and wisdom; he will not only be improved of the passing events, and the progress of our denomination, but he may learn what is going on in every part of the world; understand our comparative strength with other denominations, and, also, learn many lessons calculated to improve him, as a member of the Church, to instruct him as the head of a family, and to make him a better and more useful citizen for society generally. His head will be stored with useful knowledge, his heart become cultivated, and his habits of life and general deportment, much improved and refined. Hence, King Solomon says, "Get understanding, better to get wisdom than gold. He that getteth wisdom loveth his own soul." King David said, "Give me understanding, and I will keep thy law."—cxix Psalm, 34th verse. The Bible has been justly denominated "the Book of Books," and should be read in preference to all others. Hence, every person should endeavor to read, and understand for himself—but in addition to that, by reading religious papers we may learn many lessons that will answer as fireside preaching to us—lessons that are founded on, and drawn from the sacred Scriptures, which, like the preaching of the Gospel, is calculated to make us wise unto salvation. Our preachers should not only take, and read religious papers, but should urge upon the *Brethren* of their respective charges, to do the same. We stand in need of a denominational organ—able to defend our principles, to propagate our doctrine, to elevate our standard, keep it erect, and protect it from every invading foe. To have such a journal we must unite in our efforts. Let the 70,000 Baptists in North Carolina, unite heart and hand, join in one band, to support and sustain a Baptist paper, and we will have a journal that will operate as a mighty engine in disseminating light and knowledge, and in dispelling darkness and error throughout the length and breadth of our entire country. Such an engine successfully employed in our midst, would do more to override opposition, elevate our denomination, and give to the Baptist a reputation and influence, than any other means, short of the preaching of the Gospel. Brethren, shall we do it? Shall we put our shoulders to the wheel? Let us begin at this Association, and roll forward the potent machine, confidently relying upon the blessings of God upon our efforts. The Biblical Recorder is the Baptist organ in this and the Eastern portion of the State. 'Tis true *that* paper is not such *an* one as we desire,—it wants more patronage; give it more subscribers and a wider circulation, and we may expect a better paper. The denomination should own the paper, and conduct it, by placing such men in the editorial chair, as will give it efficiency. Let the Baptists take the matter in their own hands, unite in one mighty band, and success will crown their efforts. In connection with our efforts to build up, and circulate a useful religious paper among us, if some system of Colportage was adopted, whereby to distribute books and tracts, much good might be effected in that way. If our Association would raise a fund for that purpose, and procure suitable books and tracts, and obtain the services of some man, who, like Mr. Crowder, would go from house to house, pray with the families, distribute his books and tracts, visit "the high and the low, the rich and the poor,"—visit all, and, as he goes, preach by precept and example, distribute his books, and sow the seed; wonderful results might be expected from such labors. Brethren, shall we not make an effort? Are we not required to sacrifice and labor in our Master's vineyard.

The Southern Baptist Review, Tennessee Baptist and Home and Foreign Journal, all are papers worthy of patronage, and deserve a wide circulation.

D. A. COVINGTON.

Report on Religious Exercises called for, and adopted.

The hour having arrived for preaching, the congregation repaired to the stand, at which place it was entertained by Elder S. P Morten.

J. J. Austin and J. E. W. Smith, the other two Delegates from Olive Branch Church, appeared, and were welcomed to seats with us.

Deep Creek Church, by its Delegations, presented a Letter of dismission from the Moriah Association, and requested admittance into this Association.

On motion, it was unanimously received.

Also, Elizabeth Church, presented a Letter from the same; asked admission into this Association, and

On motion, was unanimously received. The Moderator extending to the Delegates the right hand of fellowship.

Read the Report on Temperance and Sabbath Schools.

On motion, it was adopted, and ordered to be appended, as follows:

REPORT ON TEMPERANCE AND SABBATH SCHOOLS.

Drunkenness may be regarded as one of the great evils of the day, and should be frowned on, not only by every patriot, but lover of morality; it has caused more distress, family broils, Church trials, filled more prisons, premature graves, and brought more culprits to the gallows, than any one evil that ever pervaded our nation. Hence, it is essential that all lovers of morality and good order, to say nothing about those who profess the Religion of Jesus, to speak out on the great and important subject. But there is much that depends on the course we, as professed Christians, pursue.—Hence, how important it is for us to be decided, and throw our influence on that scale which will tend to bring about a *reformation.* We are happy to say that a great change has taken place in a few years. Many sots have been reclaimed, and are now good and useful citizens. Many having seen and realized the importance of this cause, have spoken out in strong terms against the monster evil, and are endeavoring, by every effort, to prohibit the practice of dealing in the inebriating bowl. Happy are we to learn that talent and learning are employed in breaking down this king of evils. We hope and pray that the day is not far distant when Intemperance may be done away and a reformation built on its ruins.

SABBATH SCHOOLS.—Dear Brethren, there is no one nursery of the Church of greater importance, than the one under consideration. It is of vital interest to the Church, to see that the young of our country are instructed in the great and important truths of the Bible. The importance of this, none will deny, but who is to engage in this laudable enterprise? We give it as our settled opinion, that the Church is the proper place to impart the instruction that the youthful mind needs. Let the Church take control of its Sabbath Schools, and let us not think that we have discharged our duty as Church-members, until we have in each Church a Sabbath School. We profess to teach the *doctrine of the Bible*, and if we do, others teach error, or at least, in some respects, and if our children are not instructed in the true doctrine, we may reasonably suppose that error will supercede. Brethren, let us awake to our duty in this matter. Our children are growing up and forming habits that perhaps will continue with them till a dying hour. Do we not see a marked deficiency in the membership of the Church, or in a number of them, in regard to Biblical knowledge? Let each Church form itself into a Sabbath School, and by so doing, they can teach each other, as well as the youth, and great good would redound to the glory of God and His cause greatly advanced.

S. J. FINCHER.

Report on Requests and Queries was read.

On motion, laid on the table.

Report of the Itinerant Committee called for and further indulgence given,

Corresponding Messengers to sister Associations reported.

Elder A. L. STOUGH reported that he was unable to attend the Moriah, and was excused, but attended the Welch Neck, and cordially received.

Bro. URIAH STATON reported that he could not attend the Pee Dee, and was excused.

Elder A. L. STOUGH, reported that he omitted writing the Letters to the King's Mountain, and Broad River Associations, not knowing the address of any prominent member of either.

Appointed Correspondents to sister Associations:

To MORIAH.—Elders S. J. Fincher, J. F. McLure and R. H. Griffith.

WELCH NECK.—K. C. and J. B. Timmons.

PEE DEE.—Elder S. P. Morten, Brethren Uriah Staton and J. D. Green.

Appointed the following Brethren to write Reports for the next Association:

ON MISSIONS.—R. H. Griffith.

EDUCATION.—J. Lee.

PERIODICALS.—K. C. Timmons.

SABBATH SCHOOLS AND TEMPERANCE.—D. Rushing.

Appointed the next meeting of the Association, to be held with the Waxhaw Church, Union County, N. C., commencing at 11 o'clock, on *Friday, before the 2nd Sabbath in October*, 1860.

Elder E. L. DAVIS was appointed to preach the introductory sermon, and Elder J. F. MCLURE alternate.

Appointed Elder R. H. GRIFFITH to preach on Missions, and S. P. MORTEN alternate.

Elder A. L. STOUGH to preach on the Ordinance of Baptism, and J. F. MCLURE alternate.

On motion, took a recess.

Prayer by Elder E. L. Davis.

Met pursuant to adjournment.

Prayer by Bro. H. Grady.

Report of the Itinerant Committee was read. After lengthy, and appropriate remarks, by various Brethren, the Report was adopted, and ordered to be published, as follows :

REPORT OF THE ITINERANT COMMITTEE.

The Itinerant Committee would respectfully report :

That they have kept their eye upon the field destitute of Baptist preaching within the bounds of the Association, and adjoining country, and have endeavored to supply the destitution. With some difficulty they procured the services of Elders A. L. Stough and S. J. Fincher. Elder Stough was in the employment of your Committee sixty-four days, during which time, he preached thirty-eight sermons, delivered eighteen exhortations, attended preaching forty-seven days, stayed all night with thirty-nine different families, with whom he held religious conversations and prayer, and travelled 897 miles.

Elder Fincher was engaged, in the Itinerant service forty-one days, preached twenty-eight sermons and travelled 515 miles. Our Itinerants have, with their accustomed zeal and efficiency, proclaimed the Gospel to hundreds, who scarcely ever before heard Baptist preaching. Your Committee are fully satisfied, that the prospects for good in the Itinerant field, are of the most cheering character. For particulars, we refer you to the report of our Itinerants. All of which is respectfully submitted.

WILSON CHAMBERS,
K. C. TIMMONS,
TOWNLEY REDFEARN.

REPORT OF THE ITINERANTS.

Dear Brethren :—The time has arrived when it becomes our duty to lay before you some account of our labors, as your Itinerants. We deem it important, in the first place, to state that the Committee appointed at the last Association, to arrange preaching places, &c., for your Itinerants, neglected to discharge their duty; therefore, we were left without instruction, both as to our field of labor and mode of operation. However, shortly after we received our appointment, we made a tour together through the Counties of Union and Mecklenburg. Here we found many neighborhoods, which were wholly, or almost wholly destitute of preaching. Indeed, the presumption is, that two-thirds of our bounds are destitute of Baptist preaching. We made the best arrangement we possibly could, under the existing circumstances. We selected six of the most wealthy and influential neighborhoods, which points we endeavored to supply with preaching twice a month. We also, held a meeting of days, in connection with Hickory Grove Stand and South Bethany congregations. The congregations at both places, were large and attentive. At the former place, the number assembled on the first Sunday in last month, could not have been less, we think, than 1,500, and it was soon easy to perceive, that a better spirit than that of curiosity had prompted so large an attendance. We are informed that some ten or twelve were hopefully converted at this place, and some forty souls still seeking the way of life and salvation. This congregation will, in all probability, arrange for Baptist preaching every other Sabbath. At this place, we had the assistance of Elder J. F. McLure. South Bethany is another important point. Here we have, through the generosity of a highly respected citizen, the use of a Chapel, once belonging to the Seceder Church. We commenced a meeting of days, including the 2nd Sabbath in last month. The house, on Sabbath, could accommodate but little more than half the people. Our people at home, might have seen an example here, worthy of their imitation. A considerable time before the hour of preaching, every man, woman and child, was seated in the house, and the greater part of them engaged in singing, and that too, with the "spirit and understanding." We invariably commenced preaching no less than one-half hour before the appointed time. The people waited for the minister, and not the minister for the people. We have reason to hope, with an humble and grateful acknowledgment of the goodness of God, of having been the means of saving souls from death, at this point. Did we not feel that there would be an impropriety in lengthening this report, we would present facts connected with other points, which ought to lead the friends, to look upon this cause with greater favor, and prompt them to nobler acts of liberality. We think we have said enough to show that the state of the Itinerancy, notwithstanding it is comparatively in its infancy, is highly encouraging, and presents a striking example of what may be done. It must be borne in mind that much of our labor has been foundation work, and that with us, it is still seed time. We are not to expect the rich harvests, or the abundant crops before time is given it to grow and mature, In conclusion, we ask shall this cause be lightly estimated by any who call themselves Missionary Baptists? All must clearly see, that to neglect this field, we neglect our best interest, and safest policy; for the upholding of our sentiments here, will reflect strength and honor back to ourselves. It is by this course, our brethren in other Associations, have so successfully enlarged their borders, and extended their principles. I hope we have too much self respect to let this interest die for want of patronage. This, in some quarters, has been scanty. Let the whole Baptist family embraced within this Association, rally around this interest—thus, it will send forth on influence sacred and powerful—an influence which will glorify God in the salvation of souls.

Respectfully submitted,

A. L. STOUGH,
S. J. FINCHER.

On motion, considered the proposition made by the Pee Dee, to this Association, to unite the two Associations into one, and was respectfully rejected.

The Query from Monroe Church, was brought in question, (to wit:) Is Pulpit Affiliation with Pedo-Baptists, right?

On motion, laid on the table for future consideration.

Considered the petition of the Wadesborough Church, for a letter of dismission.

On motion, the request was complied with.

On motion, the collection on to-morrow, (which is Sabbath), was to be added to the Home Mission fund.

Appointed Elder E. L. DAVIS to preach in the afternoon on Sabbath.

On motion, adjourned to meet Monday morning at 10 o'clock.

Prayer by Elder S. J. FINCHER.

SABBATH.

At eleven o'clock, the Missionary Sermon was preached in the house, by Elder A. L. Stough, from cx Psalm, 1st and 2nd verses, while at the same time, the remainder of the congregation was entertained at the stand, by J. A. Huggins, from the Moriah Association. After which, a collection was taken up, and owing to the disagreeableness of the day, and the division of the congregation, amounted only to $18.48. In the afternoon, Elder E. L. Davis preached from Daniel xii, 3d v. The congregation was large, and the discourses were listened to very attentively. We trust that lasting good will result from the good seed sown.

MONDAY, Oct. 10th.

Met according to adjournment.

Prayer by Elder S. J. FINCHER.

Read the minutes of the preceding days.

Ministering Brethren invited to seats with us, whereupon:

NATHAN J. FUNDERBURK accepted. Also, JAMES BROADAWAY, from the Pee Dee Association.

A corresponding letter from the Moriah Association was received, but no Messenger.

The following preamble and resolution were unanimously adopted:

Whereas, The Wadesborough Church, having obtained a letter of dismission from this Association, we have lost our highly esteemed and much beloved brother, Elder A. L. STOUGH. Be it, therefore,

Resolved, That we recognize in Brother STOUGH, a faithful, efficient and successful minister of the Gospel—that he is the same confiding Christian gentleman that he was when we first knew him, and that we recommend him to all who love a pious, self-sacrificing minister of the Gospel, confidently trusting and believing that he will be an acquisition to any community wherever God in his Providence may direct him—still hoping, however, that he may attach himself to some Church within the bounds of this Association.

Reconsidered the Query from Monroe Church, and,

On motion, it was indefinitely postponed.

Report of Financial Committee read and adopted.

Treasurer's report read and adopted, as follows:

TREASURER'S REPORT.

W. Chambers:

In Account with the Brown Creek Association, *Dr.*

October 10th, Cash in hand, - - - - -	$104 75
Pledges from Churches, - - - - - -	100 00
Sent up for Minutes, - - - - - - -	26 10
Sabbath Collections, - - - - - - -	18 48
Sent by Mount Moriah Church for Missions, - -	3 00
	$252 33

DISBURSEMENT.

To A. L. Stough, - - - - - -	$ 96 00	
To S. J. Fincher, - - - - - -	61 50	
Contingent Expenses, - - - -	31 60—	189 10
Balance due Association, - - -		$63 23

The following resolutions were offered in regard to the prosecution of the Itinerant system:

1st. That this Association appoint her own Itinerants for the next Associational year, and also, appoint an Itinerant Committee to fill vacancies.

2nd. That the Delegates composing this Association, agree to obtain all the Pledges they can by the 1st of January next, for the support of the Home Mission, and report the same to the Executive Committee, to be paid at the next meeting of this body.

3d. That each Itinerant shall receive $1 50 per day for services rendered, take up collections whenever they think proper, for the support of the same, and shall report to the next Association, a full account of their proceedings as Itinerants.

The following Churches pledged for the support of Home Missions:

Mount Olive, $25; Rocky River, $10; Cross Roads, $2.50; Mount Moriah, $10; Philadelphia, $10; Waxhaw, $10; Elizabeth, $10. Total, $77.50.

The following Pledges were made by individuals:

S. J. Fincher, $5; J. F. McLure, $5; Dr. Chears, $5; W. M. Broadaway, $5; John Griffin, Sen., $5; A. L. Stough, $5; John Bivens, $5; H. Grady, $5; James Benton, $5; F. B. Flake, $5; L. H. Alsobrook, $20; D. A. Covington, $10; Thomas R. Griffin, $5; J. Lee, and V. T. Chears, $5; John Williams, $1; J. S. Bancom, $1.

Appointed Brethren D. Rushing, J. Lee and D. A. Covington, Itinerant Committee.

Elder S. J. Fincher nominated and duly elected Itinerant preacher for the next year.

On motion, it was left discretionary with the Itinerant, in regard to the time and places of laboring as Itinerant.

The Treasurer was instructed to pay to the Itinerants, the sums due for their labors last year.

Appointed the Clerk to superintend the printing of 500 copies of the Minutes; that he have $10 for his services, and draw on the Treasurer for a sufficient amount to defray the expenses of the same.

The following Resolutions were offered:

1st. That any member attending any Association, having a Minute containing his name, shall be at the liberty to represent us in that body.

2nd. That we recommend Friday before the second Sabbath in May next, as a day of fasting, humiliation and prayer, by the Churches composing this Association.

3rd. That the thanks of this Association are returned to the Brethren and friends, for their liberal hospitality in entertaining the Delegates and visitors to the Association.

On motion, adjourned to the time and place of the next meeting. Prayer by Bro. J. D. Green.

D. A. COVINGTON, Moderator.

J. M. GREEN, Clerk.

STATISTICAL TABLE OF BROWN CREEK ASSOCIATION.

CHURCHES.	CLERKS.	POST OFFICE.	PASTORS.	Sab. of preaching.	DELEGATE'S NAMES-	Baptized.	Rec'd- by Letter.	Restored.	Dismissed.	Deceased.	Excluded.	Total.	Contingent Fund.
Mount Olive	D. Rushing.	White's Store,	E. Morten, A. L. Stough,	1	D. Rushing, W. Chambers, H. Grady,	4	5		9	3	7	143	$4 00
Munroe	D. Brown.	Monroe,	W. Lambeth,	4	D. A. Covington, D. Brown, W. J. Willoughby,	2	2			1	2	37	1 50
Faulks	S. H. Parker,	Lane's Creek,	S. J. Fincher,	1	J. M. Green, S. H. Parker, A. Ashcraft,			1	5	1		45	1 25
Meado' Br'nch	H. Biven.	Richardson's Creek,	E. L. Davis,	2	S. Rowland, J. C. Griffin, H. Williams,	14	1		3	1	1	146	3 00
Rocky River	J. Broadaway.	Ansonville,	S. P. Morten,	1	S. P. Morton, C. Brooks, Uriah Staton,	28	4		1			119	2 25
Mineral Spring	S. Rushing.	White's Store,	S. J. Fincher,	2	J. D. Green, S. Rushing, T. K. Manas,		2	1	5	1	2	44	1 70
Shiloh	J. W. Benton.	Monroe,	S. J. Fincher,	3	J. Hill, J. W Benton, S. Secrest,					2		32	
Cross Roads	J. H. Irby.	Monroe,			Thomas Griffin,					1		8	30
Mount Moriah	K. C. Timmons.	White's Store,	W. F. Brasington,	4	L. H. Alsobrook, W. M. Alsobrook, K. C. Timmons,		2	1	9		2	56	1 50
Philadelphia	J. J. Cox.	Lane's Creek,	N. Fail,	4	J. Lee, V. T. Chears, J. J. Cox,		5				3	45	1 50
Charlotte		Charlotte,	R. H. Griffith,	ev'y S	R. H. Griffith, B. R. Smith, W. A. Cook,	20	8		4			97	2 00
Waxhaw	Y. J. M. Yarborough.	Cureton's Store,	S. J. Fincher,	4	S. J. Fincher, H. Godfrey, C. Brown,	2	1			3		64	1 35
Pleas't Valley	C. J. Kee.	Pleasant Valley,	S. Head,	1	C. J. Kee, S. McLilley, C. E. Austin,	5	4		2		2	27	1 25
Olive Branch	J. E. W. Smith.	Olive Branch.	S. P. Morten,	3	J. E. W. Smith, J. J. Austin, J. S. Bancom,							35	1 50
Deep Creek	W. D. Webb.			1	Wm. Webb, P. T. Huntley, W. D. Webb,							85	1 50
Elizabeth	J. Baker.		A. L. Stough,		J. Baker, S. Baker, J. B. Timmons.							59	1 50
						75	34	3	38	13	19	1042	$26 10

Donated by T. J. Taylor estate.

MINUTES

OF THE

SIXTH ANNUAL SESSION

OF THE

BROWN CREEK

BAPTIST ASSOCIATION,

HELD WITH THE

Waxhaw Baptist Church, Union County, N. C.,

OCTOBER 12, 13, 15 AND 16, 1860.

RALEIGH:
BIBLICAL RECORDER PRESS.
1861.

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Officers of the Association.

D. A. Covington, *Moderator.*
B. Chears, *Clerk.*
A. L. Stough. } *Reading Clerks.*
R. H. Griffith, }
W. Chambers, *Treasurer.*

Executive Committee.

D. A. Covington,
R. H. Griffith.

Life Members of the N. C. B. S. Convention.

A. L. Stough, R. B. Jones,
R. H. Griffith.

Missionaries of the Association.

S. J. Fincher, E. L. Davis,
A. L. Stough, P. Snider.

Minutes.

Waxhaw M. H., Union Co., N. C.,
October 12th, 1860.

The Brown Creek Baptist Association, pursuant to its last adjournment, met with the church at this place in its 6th Annual Session.

Elder A. L. Stough, by request, preached the introductory sermon, from Matthew 5: 47—"What do ye more than others?"

After a short recess, Bro. D. A. Covington, the Moderator of the last session, called the Association to order. Prayer by Elder Thos. Mason of the Moriah Association.

B. Chears was appointed Clerk, *pro. tem.*

The letters from the churches were read by Elders A. L. Stough and R. H. Griffith.

The Clerk then proceeded to call the roll, which exhibited the following delegation, viz:

CHURCHES.	DELEGATES.
Mt. Olive,..................	W. Chambers, T. Redfearn.
Monroe,..................	D. A. Covington, J. F. McLure, B. Chears.
Faulk's,..................	A. Ashcraft, S. H. Parker, J. G. Myers.
Meadow Branch,..........	W. J. T. Mask, Jno. C. Williams, C. P. Griffin.
Rockey River,.............	Uriah Staton.
Cross Roads,..............	Thos. M. Griffin.
Mt. Moriah,...............	K. C. Timmons, L. H. Alsobrook.
Philadelphia,.............	V. T. Chears, J. J. Cox.
Mineral Spring,...........	John D. Green.
Charlotte,................	R. H. Griffith, L. H. Smith.
Waxhaw,...................	S. J. Fincher, T. W. Saunders, J. C. Austin.
Pleasant Valley,..........	T. W. Kendrick.
Olive Branch,.............	J. E. W. Smith, G. W. Baucum, H. R. Pritchard.
Deep Creek,...............	W. D. Webb, Elijah Hurtley, A. J. Johnson.
Elizabeth,................	T. M. Baker.
Shiloh,...................	N. Funderburk, Osborne Harget.

The election of officers was announced as being in order—Brethren K. C. Timmons, S. H. Parker. J. D. Green, and Elder S. J. Fincher, acting as tellers—when D. A. Covington was declared re-elected Moderator, and B. Chears elected Clerk.

Messengers from Corresponding Associations were requested to present themselves, and affectionately invited to participate in our deliberations.

The following were reported:—Elders J. T. Copeland, J. M. Garrison and W. C. Owen, from the Moriah Association.

Ministering brethren present, not members of this body, were invited to take seats with us; whereupon, the following brethren reported themselves, viz: From

Charleston Association—Elder Thos. Mason.
Pee Dee—Elder A. L. Stough.
Bethel—Flder S. Head.

On motion,

Resolved, That Elder Thomas Mason be afforded an opportunity to address this body to-morrow afternoon.

The Moderator proceeded to designate the following committees:

On Arrangements—R. H. Griffith, W. D. Webb and K. C. Timmons.

On Requests and Queries—L. H. Alsobrook, L. H. Smith and S. H. Parker.

On Finance—T. W. Kendrick, T. Redfearn and J. J. Cox.

On Religious Exercises—T. W. Saunders, J. C. Austin and Thos. M. Griffin.

On motion, adjourned to meet at 10 1-2 o'clock to-morrow morning. Prayer by Elder R. H. Griffith.

SATURDAY MORNING, October 13, 1860.

The Association met at the hour appointed. After singing, prayer was offered by Elder A. L. Stough.

The minutes of the previous day were then read, and the roll called. The Rules of Decorum read.

Elder E. L. Davis appeared as a Corresponding Messenger from the Pee Dee Association, with minutes, and was cordially received.

The Committee of Arrangements reported. The report was adopted, and the committee discharged.

Messengers appointed at the last meeting of this body to attend sister Associations were called on to report; whereupon, the following reported attendance:

J. D. Green, Messenger to the Pee Dee Association.
S. J. Fincher, " " Moriah "
K. C. Timmons, " " Welsh Neck "

These brethren were cordially received, and found the bodies in a prosperous condition.

The following brethren were appointed to attend Corresponding Associations:

Pee Dee—Elder S. P. Morton, and brother Uriah Staton.

Welsh Neck—Elder S. J. Fincher, and brethren K. C. Timmons and V. T. Chears.

Moriah—Elder S. J. Fincher, and brethren Joel Baker and W. D. Webb.

On motion, agreed that this Association should open a correspondence with the King's Mountain Association, by letter, and Elder R. H. Griffith write said letter.

On motion, agreed that this Association should also open a correspondence with the Yadkin Association, by appointing Messengers to the next session of that body. Elders R. H. Griffith and A. L. Stough were appointed.

On motion, the following preamble and resolutions were adopted:

WHEREAS, We have received a proposition from the Moriah Association, to unite with her in the work of Colportage,

Resolved, That we will have respect to said proposition in considering our plan of operation for the ensuing year.

The Moderator, from the Committee on Itinerancy, made a verbal report; which, on motion, was accepted.

Itinerant's report called for and read, and after appropriate and feeling remarks by Elders S. J. Fincher, A. L. Stough and R. H. Griffith, was, on motion, adopted, and order to be printed in the minutes, as follows:

ITINERANT'S REPORT.

DEAR BRETHREN:—According to a resolution of the Brown Creek Association, it becomes my duty to submit to you my annual report as your Missionary. I have been everywhere kindly received and encouraged. Our cause is undoubtedly advancing, much of the former prejudice has been removed. I have had calls enough for four or five active and zealous missionaries. The friends at the Black Stand (be it said to their praise) have built a comfortable house of worship. The brethren and sisters of this place desire to be constituted into a regular Baptist church. The congregation at South Bethany continues large and attentive, and have made arrangements for Baptist preaching without any further assistance from the Association.

Owing to the distance, and the many pressing calls nearer home, I have in some degree, neglected Hickory Grove Stand congregation. I intended to make up this loss by holding protracted meetings at this place, but I failed in securing the assistance of Brother Stough, which I regret very much, for he can in my opinion do more good in this field than any other man.

There are several other important points which I cannot mention now, for fear my report will be too long. The Macedonian cry is heard in almost every direction, "come over and help us."

As your missionary, I have travelled 130 days, during which time I preached

190 sermons, visited 85 families, with whom I held religious conversation and prayer, and travelled 1669 miles.

Elder A. L. Stough labored faithfully with me in protracted meetings 22 days with good effect. By request he preached a sermon on the distinctive principles of the Baptist church, which has induced several to change their sentiments, and manifest a preference for the Baptist church.

All of which is respectfully submitted,

S. J. FINCHER.

On motion, the Treasurer was ordered to settle with Elders Fincher and Stough for missionary services rendered.

Bro. Philip Snyder, from the Pee Dee Association, appeared and was received as a visiting brother.

The Association then took a recess. Benediction by Elder R. H. Griffith.

SATURDAY, 2 o'clock, P. M.

The Association resumed its business according to adjournment.

After a hymn had been sung, Elder J. T. Copeland, of the Moriah Association, led in prayer.

The Association then suspended its business, to give Elder Thos. Mason an opportunity to address the brethren of this body, on the propriety and necessity of erecting a Baptist house of worship in Lancasterville, S. C. After a warm address, several brethren contributed to the enterprise.

On motion, it was agreed that Elders R. H. Griffith, J. F. McLure, and brother L. H. Alsobrook, be appointed a committee to devise some definite and feasible plan of Colportage within the bounds of this Association, and to report to this body as soon as convenient.

After some pertinent and stirring addresses from Elders R. H. Griffith, A. L. Stough, and others, it was resolved that the brethren present be invited to subscribe for the support of a Colporteur.

A subscription was opened immediately, when the following pleges were made, viz;

D. A. Covington,	$50 00	Elijah Huntley,	$2 00
A. L. Stough,	10 00	Philip Snyder,	2 00
W. Chambers,	10 00	George Brigman,	1 00
B. Chears,	5 00	A. Ashcraft,	1 00
J. F. McLure,	5 00	S. H. Parker,	1 00
R. H. Griffith,	5 00	J. G. Myers,	1 00
L. H. Smith,	5 00	Jno. C. Williams,	1 00

T. W. Kendrick,	5 00	Thos. M. Griffin,	1 00
R. S. Huntley,	5 00	T. W. Sanders,	1 00
G. W. M. Yarbrough,	5 00	J. C. Austin,	1 00
V. T. Chears,	3 00	J. E. W. Smith,	1 00
Uriah Staton,	2 00	A. J. Johnson,	1 00
K. C. Timmons,	2 00	T. M. Baker,	1 00
S. J. Fincher,	2 00	H. R. Pritchard,	1 00
Y. J. M. Yarbrough,	2 00	W. Godfrey,	1 00
W. D. Webb,	2 00		
			$135 00

The Deep Creek delegation asked leave of absence for the remainder of the session after to-day, on account of the sickness of their families, which was granted.

On motion, the order of business was suspended to hear the report on Requests and Queries, which was adopted as follows :

REPORT ON REQUESTS AND QUERIES.

The committee on Requests and Queries respectfully report—

1st. We find upon examining the letters from the churches composing this body two requests or petitions for the next meeting of your body to be held with the Mt. Olive and Philadelphia churches.

2nd. We also notice mention made of the death of our beloved brother and former Clerk of this Association, J. M. Green, which sad dispensation of Providence we suggest and recommend be noticed by this body in some appropriate way. We find nothing else as yet of importance worthy of your notice.

All of which is respectfully submitted,

L. H. ALSOBROOK, Chm'n.

On motion, Elder A. L. Stough and brother S. H. Parker were appointed a committee to draw up resolutions, expressive of the feelings of this body in regard to the death of our beloved brother and former Clerk, James M. Green.

On motion, it was ordered that the Sabbath collection be equally divided between Home Missions and the State Convention.

The Association then adjourned to meet Monday morning at 9 o'clock. Benediction by Elder R. H. Griffith.

LORD'S DAY, October 14, 1860.

At 12 o'clock the annual Missionary Sermon was delivered by Elder R. H. Griffith, agreeably to the appointment of the last Association, from the 142d Psalm, 4th verse—"No man cared for my soul." After which, a collection was taken up for missionary purposes amounting to $40 50.

After a recess of one hour, the congregation again assembled, and by request, Elder E. L. Davis preached from 2 Corinthians 8 : 9.

Owing to the inclemency of the day, the congregation was not so large as is usual on such occasions ; but a deep seriousness and solemn attention were evidently manifested, giving reason to hope that the word preached, will, by the blessing of God, do much good.

Monday, 9 o'clock, A. M.

The Association met at the appointed hour. Prayer by Elder J. M. Garrison, of the Moriah Association.

The minutes of Saturday were read and approved.

On motion, the order of business was suspended to hear the following report, which was adopted:

Your committee, to whom was assigned the duty of preparing suitable resolutions, in reference to the death of our lamented brother James M. Green, beg leave to report as follows :

Whereas, It has pleased the great Head of the church since our last meeting to remove from the living our much esteemed and beloved brother James M. Green. Therefore be it

Resolved, 1. That this Association and the denomination have sustained a great loss in the death of our brother Green, who, at the time of his death, was the valuable and efficient Clerk of this Association.

2. That we as an Association do sincerely sympathize with the family and friends of our deceased brother, and we hereby tender to them the expression of our warmest sympathies in this event alike distressing to them and to us. But we sorrow not as those who are without hope. Our loss is his eternal gain.—"Blessed are the dead who die in the Lord."

On motion, agreed that we adjourn at 11 o'clock, to hear Elder A. L. Stough preach the annual sermon on Baptism.

The Committee on Colportage reported. This report gave rise to an interesting discussion, in which Elders A. L. Stough, R. H. Griffith, J. F. McLure, and others participated. During the discussion, the hour for preaching arrived, and, on motion, the Association adjourned to hear the sermon.

The congregation having assembled, the Sermon on Baptism, according to appointment, was preached by Elder A. L. Stough, from "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him," (Matthew iii. 13,) which he did with more than his accustomed ability and zeal. Although the day was cool, and the delivery of the sermon occupied nearly two hours, yet it was listened to with marked attention by a large congregation, many of whom were very much affected at the close of the discourse.

AFTERNOON SESSION.

At 2 o'clock the Association resumed its business.

After singing, prayer was offered by Elder J. T. Copeland, of the Moriah Association.

The Moderator then announced that the question before the body, was the plan of Colportage.

After some further discussion on this matter, plan No. 2, reported by the committee, was unanimously adopted, which is as follows:

REPORT ON PLAN OF COLPORTAGE.

The committee of Colportage respectfully suggest—

That this Association, through a committee appointed for that purpose, and so instructed, request the Superintendent of Colportage for the Baptist State Convention of North Carolina to appoint a Colporteur for this Association, pledging the amount we have subscribed for Colportage. The Board of the State Convention will furnish books to the Colporteur. We would also suggest that the Association either in session, or through its committee, specify to the Superintendent whom they may wish appointed as Colporteur.

We respectfully submit that the work of Colportage do not interfere with missionary work of the Association, but that the Association make strenuous exertions and liberal contributions to supply with the preaching of the Gospel those points within our bounds calling for the bread of life.

Most respectfully,

R. H. GRIFFITH, Chm'n.

On motion, resolved that Elder J. F. McLure be recommended by this Association to the Superintendent of Colportage for the Baptist State Convention of N. C. as a proper Colporteur, and that this Association request said Superintendent to appoint him in the bounds of this Association during the ensuing year.

On motion, Eld. R. H. Griffith and the Moderator were appointed a committee to communicate the action of this body on Colportage to the Superintendent of Colportage for the N. C. Baptist State Convention.

Resolved, That this Association cordially reciprocates the brotherly love manifested by the Moriah Association, in its proposition to carry on the work of Colportage conjointly by the two bodies, but that after maturely considering the subject, it is the sense of this body, that the plan proposed is not practicable.

On motion, Elder E. L. Davis was appointed a missionary to the Rockey River Mission, and be allowed one dollar and a half per day for his services.

On motion, C. F. Griffin was granted leave of absence.

On motion, R. H. Griffith was appointed a delegate to the ensuing session of the N. C. Baptist State Convention.

The report on Missions was read, received, and ordered to be published as follows:

REPORT ON MISSIONS.

Much has been done to carry the gospel into all the world, yet much remains to be done, before every creature shall have heard it. Regarding that as missionary ground, which is destitute of Baptist preaching, there opens before us an inviting field within the bounds of this Association. From many points in the State, the call comes for Baptist preaching. Owing to the very limited means placed at their disposal, the Board of the State Convention have been able to do but little towards meeting these demands. In the Southern States and Territories there exists a crying destitution.

Not only our own relatives and friends, but several Indian tribes within this field, look to the Baptists of the South for the word of life. Shall they be disappointed?

If we extend our view to the heathen nations—and the "field is the world"—the destitution is appalling, and sufficient to move the heart of every lover of the Lord Jesus Christ, who, though he was *rich*, for our sakes became poor, that we through his poverty might be rich.

Millions, yea hundreds of millions, in the vast Chinese Empire—millions in Japan and the East Indies—millions in Africa—millions in the Isles of the Sea—are in the gross darkness of Idolatry, while millions in Mexico and Central America—millions in South America, and millions in Europe, are but little above idolatry in the nominal, yet false religion, they call Christianity, and bowed down under a yoke of superstition as cruel and destructive to the soul as the idolatry of paganism.

Surely it is high time to awake out of sleep, and earnestly to set to work to obey the command of our risen Lord, to "go into all the world and preach the gospel to every creature." Our own Yates has special claims upon the Baptists of N. Carolina. The Board of Foreign Missions have made 20 new appointments during the year to the Foreign field.' Shall they be sustained? The Missions of the Baptists of the South have been greatly blessed of God. Let us take courage, and as Israel at the Red Sea depending on God's promise, "Go forward."

R. H. GRIFFITH.

Report on Education, prepared by brother Joshua Lee, was read and adopted as follows:

REPORT ON EDUCATION.

One great advantage many persons have of others, is that of a good education, and this advantage will last as long as life itself; and if advantage should be possessed by any class of persons surely it should be those who are engaged in the most important offices: then as no office, profession, or calling is of equal importance to that of preaching the gospel of our Savior, and teaching others the way of life and salvation, these are the persons that should possess this advantage.—It is a fortune that will not diminish in using, nay, moreover, it will grow brighter in its use, and increase in strength.

Then as we ate commanded to let our light shine, education will extend this light, and cause it to shine with more effulgence that others may behold it. An educated saint is like a beacon upon a mountain top, who serves as a guide to the wayworn mariner upon the ocean of time who meets with straits and difficulties on his way.

Then as a desire to discharge our duty towards God and man is one of the great principles of christianity, should we not be diligently engaged in preparing ourselves for a faithful discharge of the same, as ignorance is no excuse in the midst of such great facilities of education.

The commission our Savior gave to the Apostles was to teach all nations, &c. Now no person is qualified to teach unless he has been correctly taught. Paul was a learned man, hear what he says to Timothy: "The things thou hast heard of me among many witnesses the same commit thou to faithful men, who shall be able to teach others also."

Again Paul says to the Hebrews: "For when for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God." Paul knew that there was great advantage in education.

Now to those to whom is committed the great and responsible trust of teaching others the way of life, and preaching the gospel of Jesus Christ, we would say, it is not the knowledge of the Greek or of the Latin that will qualify you to unchain mysteries and send them bright into the world to become famous for your piety to be distinguished as a preacher of the gospel, to be beloved as a teacher of sound doctrine, but a correct knowledge of the Bible and its teachings, and the way to obtain it is to study it diligently, faithfully and impartially. By reading our minds will be furnished with materials to act on, for the mind is the great storehouse of knowledge, and how very careful we should be about the merchandise we fill it with. "Hear counsel and receive instruction, that thou mayest be truly wise." "Get wisdom, get understanding, and forget it not." Honorable age is not that which standeth in length of days, nor that which is measured by number of years; but wisdom is the gray hair to a man, and an unspotted life is old age. Wisdom is power, then get wisdom that we may have power.

Truth is mighty and will prevail; study to learn the truth that success may crown our efforts.

Why should we be ignorant with the Bible in our dwelling, containing the history of patriarchs, the prophecies of prophets, the promises of a Savior's birth, death, and resurrection, the way and plan of salvation, and in addition the concrete wisdom of the world before us within our reach, and yet, with all these educational facilities thrown around us, the various incentives and inducements to persevere in a great and laudable cause, with the promise of a reward annexed, we will spend a great portion of the time and talent which is committed to our trust by God in such a manner as to bring the reproach of the world and the condemnation of a guilty conscience upon us.

O books! ye lasting monuments, which praiseth good without envy, chideth evil without malice. Without them we would have no avenue to heaven but the dim aisle of superstition; to live as the Esquimaux in lethargy, to die as the Mohawk in ignorance. O what were man but a blank, what were death but a terror without this knowledge obtained from books.

The feast of reason which from reading springs,
To reasoning man the brighest solace brings;
'Tis books a lasting pleasure can supply,
Charm while we live and teach us how to die.

Report on Temperance and Sabbath Schools called for. Brother Darling Rushing, who had been appointed to write, having failed to present it, consequently no report appears in the minutes.

Report on Periodicals read. After appropriate remarks, made in behalf of the *Biblical Recorder*, by Elder A. L. Stough, a club of twenty subscribers was made up.

On motion, the report was adopted, and ordered to be printed, as follows:

REPORT ON PERIODICALS.

That the power of the press is immense and an efficient instrumentality for the advancement of the cause of Missions, of education, and every cause that is dear to God and beneficial to man, no one can for a moment doubt.

That the development of the age, the encroachment of error, and the alarming destitution of religious knowledge, indicate the necessity of a good paper, able to defend our sentiments and practices which are assailed through the power of the press, must be manifest to every Baptist. That such a paper as the Biblical Recorder is needed, that the work it proposes to accomplish deserves the attention of every Baptist, that its success is identified with the progress, with the prosperity of our beloved denomination all will admit. Then how in view of the foregoing facts can we consistently remain idle? How can we witness with indifference its struggle for life and usefulness? How can we profess to be friendly to its objects and to desire its success, while we withhold our influence and our aid? To us as Baptists it looks for support, and while all the world besides, working through the press, we surely will not be idle. Our denominational practices are assailed by the combined forces of the pulpit and the press. Shall we look to our Pedobaptist brethren to defend them? Who shall contend for them if we do not? Let us then use all the lawful means which God and nature has placed in our hands for the advancement of the cause of Christ.

We would also call the attention of our brethren to the Home and Foreign Journal, the Commission, and the Tennessee Baptist, as deserving the regard and support of any and every Baptist, a regard and support far greater than they have hitherto received. K. C. TIMMONS.

Ajourned to meet to-morrow morning at 9 o'clock. Benediction by Elder R. H. Griffith.

TUESDAY, 9 o'clock, A. M.

The Association met at the hour appointed. Prayer by Elder S. J. Fincher.

On motion, it was resolved that the next meeting of this Association be held with the Philadelphia church.

On motion, Elder S. J. Fincher was appointed to preach the Introductory sermon, and Elder S. Head his alternate.

Elder A. L. Stough to preach the Missionary sermon, and Elder E. L. Davis his alternate.

Elder R. H. Griffith to preach on Baptism, and Elder J. F. McLure his alternate.

On motion, the following brethren are appointed to write Reports for the next Association on the following subjects:

On Missions—A. L. Stough.
On Education—B. Chears.
On Periodicals—F. L. Alsobrook.
On Sabbath Schools—W. D. Webb.
On Temperance—V. T. Chears.
On Baptist State Convention—R. H. Griffith.
On Colportage—J. F. McLure.
On Nature and Design of an Association—A. L. Stough.

On motion, Elders A. L. Stough and S. J. Fincher were appointed missionaries to South Bethany.

On motion, Elder Philip Snyder to preach once a month, at Black's Chapel, at a salary of $25 00.

On motion, the following preamble and resolutions were unanimously adopted:

WHEREAS, As it is essential to the proper enlargement of our great benevolent operations, and the duty of every christian, and of high importance to his spiritual well-being, to be engaged personally in doing good.

Resolved, 1. That it be recommended to each church of this Association, that at some suitable period of the year, an effort be made to secure as far as possible from every one of its members a free-will offering for our various benevolent objects, apart from paying their own church expenses.

Resolved, 2. That each church be requested to report in their letters next year the amount of their contributions to those various objects.

In order to sustain our Missionaries another year, the delegates present were requested to say what amount they would pledge their respective churches for. The following amounts were severally pledged:

Mt. Olive,	$20 00	Philadelphia,	$ 7 00
Monroe,	5 00	Charlotte,	5 00
Faulk's,	5 00	Waxhaw,	10 00
Meadow Branch,	5 00	Pleasant Valley,	5 00
Mineral Spring,	5 00	Olive Branch,	10 00
Cross Roads,	2 00	Deep Creek,	10 00
Mt. Moriah,	5 00	Elizabeth,	5 00
			$99 00

On motion, severally made, the following resolutions were adopted:

Resolved, That we regard the religious instruction of the rising generation, not only of great importance, but the duty of the lovers of Christ, and therefore would recommend that the churches composing this Association organize and keep up Sabbath Schools in which the youth shall be taught the truth of the gospel of Christ, and they procure and use such books as teach the whole counsel of God.

Resolved, That we recommend Friday before the second Sabbath in May next as a day of fasting, humiliation and prayer by the churches composing this Association.

At the suggestion of the Moderator, an opportunity was given to those so disposed, to contribute to the support of our aged and infirm brother, Elder J. T. Copeland, and nearly $18 was received.

Resolved, unanimously, That the churches composing this Association be affectionately requested to appoint three delegates from each church to meet with the ministers in the bounds of this Association at Mt. Olive, Anson county, N. C., on Friday before nexe fifth Sabbath for the purpose of organizing a Union meeting.

On motion, Elder S. Head was appointed to preach the Introductory, and Elder A. L. Stough the Missionary sermon before this Union.

On motion, Elder A. L. Stough was appointed to forward the above resolutions to the *Biblical Recorder* for publication.

The Committee on Finance reported. The report was adopted as follows:

REPORT ON FINANCE.

W. CHAMBERS, *Treasurer*, In account with the Brown Creek Association, Dr.

Oct. 16th, 1860.	To amount in hand,	$63 23
" " "	" Pledges from churches,	80 50
	Amount sent up for Minutes,	29 10
	Sabbath collection,	40 50
	Pledges from individuals,	82 00
		$295 32

CREDITS.

Oct. 16th, 1860.	By cash paid S. J. Fincher,	$195 00
" " "	" " " A. L. Stough,	33 00
	B. S. Convention,	20 00

We, your committee, have examined the above account, and find it correct.

T. REDFEARN,
T. W. KENDRICK,
J. J. COX.

On motion, the Treasurer was appointed to collect the unpaid pledges of last session.

Ordered, that 600 copies of our Minutes be published, and that the Clerk superintend the printing and distribution of the same, and be allowed $12 50 as compensation for his services.

The following resolution was unanimously adopted:

Resolved, That our most hearty thanks are due the brethren and friends of this church for the unsurpassed kindness and hospitality manifested towards us during the session of this body, and the same are hereby unanimously tendered.

On motion, the Association adjourned to meet with the Philadelphia Church, in Union county, N. C., 14 miles S. E. of Monroe, on Friday preceding the second Lord's day in October, 1861. Prayer by Elder A. L. Stough.

D. A. COVINGTON, MODERATOR.

B. CHEARS, *Clerk*.

REMARKS.

The session of this Association was brought to a close, having finished its business in a harmonious and profitable manner. Seldom has it been our privilege to attend one more gratifying to all. The meeting throughout was characterized by much that was lovely and interesting in the christian character.

From the letters received it appears the churches remain firm in the great doctrines of the gospel. Some interesting accounts of progress are detailed. Our benevolent objects excite a great deal of interest and attention, but it is hoped that the brethren will try and double their diligence in the work of the Lord, so that if we are spared to come together again another year, it may be to record more gratifying intelligence of activity and prosperity within our several churches.

NAMES OF CHURCHES, PASTORS, CLERKS AND THEIR POST OFFICES.

CHURCHES.	PASTORS.	CLERKS.	POST OFFICES.
Mt. Olive,	A. L. Stough,	R. D. Rushing,	White Store, N. C.
Monroe,	J. F. McLure,	D. Brown,	Monroe, “
Faulk's,	J. F. McLure,	S. H. Parker,	Beaver Dam, “
Meadow Branch,	E. L. Davis,	H. Bivens,	Richardson's Cr'k “
Rocky River,	S. P. Morton,	James Broadaway,	Ansonville, “
Mineral Spring,	S. J. Fincher,	S. Rushing,	White Store, “
Shiloh,	N. Funderburk,	J. W. Benton,	Monroe, “
Cross Roads,	A. L. Stough,	J. H. Irby,	Monroe, “
Mt. Moriah,	W. F. Brasington,	K. C. Timmons,	Hornsboro', S. C.
Philadelphia,	N. Fail,	P. P. Cox,	Lane's Creek, N. C.
Charlotte,	R. H. Griffith,	L. H. Smith,	Charlotte, “
Waxhaw,	Stough and Head,	Y. J. M. Yarbrough,	Cureton's Store, S. C.
Pleasant Valley,	S. Head,		Pleasant Valley, “
Olive Branch,	E. L. Davis,	J. E. W. Smith,	Olive Branch, N. C.
Deep Creek,	E. C. Morton,	W. D. Webb,	Deep Creek, “
Elizabeth,	A. L. Stough,	Joel Baker,	Mt. Croghan, S. C.

STATISTICAL TABLE.

CHURCHES.	DELEGATES,	Baptized.	Rec'd by letter.	Restored.	Dismissed.	Deceased.	Excluded.	Total.	Contingent fund.
Mt. Olive,	W. Chambers, T. Redfearn, J. Bivens,*	28	2	1	10	4	4	156	$4 00
Monroe,	D. A. Covington, J. F. McLure, B. Chears,	....	....	....	....	3	....	35	1 80
Faulk's,	A. Ashcraft, S. H. Parker, J. G. Myers,	1	2	....	....	2	1	46	1 50
Meadow Branch,	W. J. T. Mask, John C. Williams, C. P. Griffin,	9	....	1	3	....	10	141	3 00
Rocky River,	U. Staton, J. Q. Mills,* S. P. Morton*,	1	....	....	....	....	....	120	2 50
Mineral Spring,	J. D. Green, S. Rushing*, T. K. Manns*,	5	....	1	1	1	2	44	1 30
Shiloh,	O. Hargett, S. Hargett*, N. Funderburk,	6	....	....	3	....	....	35	1 50
Cross Roads,	Thomas M. Griffin, A. Presslar,* J. H. Irby,*	....	....	....	....	....	....	8	50
Mt. Moriah,	L. H. Alsobrook, F. L. Alsobrook,* K. C. Timmons,	....	....	....	1	....	1	53	1 50
Philadelphia,	P. P. Cox, J. P. Gathings,* V. T. Chears,	4	1	1	4	1	3	49	1 50
Charlotte,	R. H. Griffith, L. H. Smith, W. Boyd,*	12	8	....	4	2	2	110	2 00
Waxhaw,	S. J. Fincher, T. W. Sanders, J. C. Austin,	12	5	....	....	....	....	82	1 60
Pleasant Valley,	T. W. Kendrick, J. Crain,*	....	1	....	1	....	1	28	1 00
Olive Branch,	J. E. W. Smith, G. W. Bancum, H. R. Pritchard,	7	2	....	....	1	1	42	1 50
Deep Creek,	W. D. Webb, E. Huntley, A. J. Johnson,	14	2	....	1	5	4	64	2 40
Elizabeth,	Joel Baker,* T. M. Baker, J. B. Timmons,*	....	....	....	2	....	1	56	1 50

*Absent.

SUMMARY.

Churches,	16	Dismissed by letter,	30
Delegates present,	33	Excluded,	30
Pastors,	11	Dead,	19
Added by baptism,	99	Total,	1069
Added by letter,	23	Net gain during the past year,	47
Restored,	4		

MINUTES

OF THE

SEVENTH ANNUAL SESSION

OF THE

Brown Creek Baptist Association,

HELD WITH THE CHURCH AT

PHILADELPHIA, UNION CO., N. C.,

October 11, 12 and 14, 1861.

RALEIGH:
PRINTED AT THE BIBLICAL RECORDER OFFICE.
1861.

Officers of the Association.

D. A. Covington, Moderator.
B. Chears, Clerk.
A. L. Stough, } Reading Clerks.
J. F. McLure, }
W. Chambers, Treasurer.

Life Members of the N. C. B. S. Convention.

A. L. Stough, R. B. Jones,
R. H. Griffith.

Missionaries of the Association.

A. L. Stough, J. F. McLure,
P. N. Snyder.

Minutes.

PHILADELPHIA M. H., Union Co., N. C.,
October 11th, 1861.

The Brown Creek Baptist Association, pursuant to its last adjournment, met with the church at this place in its 7th annual session.

The introductory sermon was delivered according to appointment by Eld. S. J. Fincher, from Exodus 14: 15—"Speak unto the children of Israel, that they go forward."

After a short recess, the Association was called to order by the Moderator of the last year; Elder S. Head leading in prayer.

The letters from the churches were read by Elders A. L. Stough and J. F. McLure.

The Clerk then proceeded to call the roll, which exhibited the following delegation, viz:

CHURCHES.	DELEGATES.
Mt. Olive,............	T. Redfearn, R. D. Rushing, T. L. Dorstor.
Monroe,...............	D. A. Covington, B. Chears, J. F. McLure.
Faulk's,...............	J. G. Myers, Wm. Newsom.
Meadow Branch,......	H. Bivens, Jas. C. Williams.
Rocky River...........	S. P. Morton, R. N. Allen, U. Staton.
Cross Roads,..........	Thos. Griffin.
Mt. Moriah,...........	K. C. Timmons, L. H. Alsobrook, W. H. Alsobrook.
Philadelphia,.........	J. P. Gathings, J. Lee, B. Parker.
Mineral Spring,.......	S. J. Fincher, J. D Green, S. Rushing.
Charlotte,.............	No delegates.
Waxhaw,.............	R. S. Huntley, T. W. Saunders, S. Head.
Pleasant Valley,.......	No delegates.
Olive Branch,.........	J. E. W. Smith, G. W. Baucum, J. S. Baucum.
Deep Creek,...........	Elijah Huntley, Elisha Gulledge, A. J. Johnson.
Elizabeth,.............	T. M. Baker.
Shiloh,...............	L. B. Thompson, Abraham Helms.

On motion, a door was opened for the reception of new churches; whereupon, Bethel church presented a letter by her delegates, S. H. Parker, James Bivens, and J. S. Marsh, and on motion, was cordially received into this body, the Moderator giving the right hand of fellowship.

The election of officers was announced as being in order—Brethren J. Lee, Wm. Newsom, K. C. Timmons and T. Redfearn acting as tellers—when D. A. Covington was declared re-elected Moderator, and B. Chears, re-elected Clerk.

Messengers from Corresponding Associations invited to seats. Present from

Moriah—Elder N. Fail and J. R. Long.

Welsh Neck—A letter.

Messengers present received the right hand of fellowship from the Moderator and took seats in the Association.

Elder A. L. Stough read a letter from the Yadkin Association accepting an invitation from this body to open and continue a correspondence between the two Associations.

Ministering brethren present, not members of this body, were invited to take seats with us; whereupon the following brother reported himself, viz:

From Pee Dee—Elder A. L. Stough.

Messengers appointed at the last meeting of this body to attend sister Associations were called on to report, whereupon the following reported attendance:

K. C. Timmons, V. T. Chears, messengers to the Welsh Neck Association.

R. H. Griffith, A. L. Stough, messengers to the Yadkin Association.

These brethren were cordially received, and found the bodies in a prosperous condition.

The messengers present, appointed to Pee Dee and Moriah Associations failed to attend, and on motion were excused.

The Moderator proceeded to designate the following committees:

On Arrangements—A. L. Stough, K. C. Timmons and B. Chears.

On Requests and Queries—S. Head, J. Lee, and L. H. Alsobrook.

On Finance—J. E. W. Smith, T. Redfearn and E. L. Dorstor.

On Religious Exercises—J. P. Gathings, J. Lee and B. Parker.

On motion, adjourned to meet at 10 o'clock to-morrow morning. Prayer by Elder A. L. Stough.

SATURDAY MORNING, Oct. 12, 1861.

The Association met at the hour appointed. After singing prayer was offered by Elder N. Fail from the Moriah Association.

The minutes of the previous day were then read, and the roll called. The Rules of Decorum read.

The committee of Arrangements reported. The report was adopted, and the committee discharged.

Corresponding messengers from sister Associations were invited to take seats with us, whereupon the following brethren reported themselves, viz:

From Pee Dee—Elder P. N. Snyder.

Moriah—James Funderburk.

On motion, the missionaries of this Association were requested to report in writing to this body.

Colporteur's report called for and read, and was on motion, adopted and ordered to be printed in the minutes as follows:

COLPORTER'S REPORT.

Brethren of the Brown Creek Association:

Agreeably with the requisitions of your body at its last session, I now through the mercies of our heavenly Father, tender to you my report as Colporteur for the Brown Creek Association, acting by recommendation under the immediate supervision and control of the Baptist State Convention of North Carolina through its General Superintendent of Colportage of this State.

I commenced my labors on the 4th day of February of the present year, and during that month I visited 48 families, gave away 3 Bibles valued at $1 05, 1 religious book worth 40 cents, distributed 166 pages of tracts, sold 13 Bibles and Testaments valued at $14 60. Number of religious books 114, valued at $39 67. Conversed with on religion and prayed with 36. Travelled 142 miles, was at no expense, and was employed 18 days, found 3 families destitute of the Bible, delivered 6 sermons, instrumental in organizing 2 Sabbath Schools.

In March I gave away 1 Bible worth 35 cents, sold 2 Bibles at $2 30, sold 13 religious books at $9 25, was employed 8 days, visited 8 families, conversed and prayed with 4, found 1 destitute of all religious reading, delivered 3 sermons, instrumental in organizing 1 Sabbath School, and travelled 89 miles.

In April I gave away 1 Bible at 35 cents, 27 books and pamphlets worth $1, distributed 306 pages of tracts, sold 6 Bibles and Testaments at $6 25, sold 2 Sabbath School Libraries at $15, sold 13 religious books at $4 90, travelled 10 miles, was at 25 cents expense, was employed 8 days, visited 8 families, prayed and conversed with 6, found 1 destitute of the Bible, delivered 2 sermons, organized 1 Sabbath School, travelled 75 miles. From then until now, I have been engaged about 1 month, visited some 20 families, sold about $20 worth of books, and gave away about 1000 pages of tracts, 4 Bibles and 5 books, travelled about 200 miles, and was at some $3 expense, and preached about 10 sermons, making from the 5th of February up to the present time about 60 days employed, visited 84 families, given away about 9 Bibles, distributed about 1946 pages of tracts, sold about $125 worth of books, travelled 506 miles, instrumental in organizing 4 Sabbath Schools, sold 2 Sabbath School libraries, preached 21 sermons, and have now on hand, all of my last order of books, worth some $150, or perhaps more.

All of which is respectfully submitted to your body now in session. J. F. McLURE, Colporter.

Report on Missions, prepared by Elder A. L. Stough was read and adopted as follows:

REPORT ON MISSIONS.

Before the world can be converted to Jesus Christ, the gospel in its highest purity and power must be preached to every human being of every nation.

And before the gospel can thus be preacheed to all, the church must send the preachers, and furnish the means to sustain them in preaching. (Rom. 10: 13, 14, 15.) How are we fulfilling this trust? Are we fulfilling it according to the means with which God has blessed us? We have no means of ascertaining what the churches of this Association are doing in the cause of Missions for this year. But if we are to judge by what was done last year, there will be a sad deficiency. Is it not strange that christians should need to be convinced of a duty so plain, or, if convinced already, should need any persuasion to urge them to its performance? Can they wilfully neglect this great and solemn duty without disgracing the christian name? Shall the cause of God suffer? Shall the world perish, because christians love their money or themselves more than they love Christ? Let such remember who said, "He that loveth houses and lands, or his own life more than me, is not worthy of me." Did we not pledge ourselves at the altar of our christian profession, to devote ourselves to the cause of Christ? The understanding was that our time, our talents, our all was to be given to Christ. And shall we now make it the object of our lives to seek the riches, honors, or pleasures of this world? Shall we serve ourselves instead of Him who loved us and bought us with his blood? Millions on millions have already perished because professing christians have loved the things of this world more than the souls of men. The heathen now alive must receive the gospel or perish. *We hold their eternal destiny in our hands*, and if we will, with the promised help of God, we can secure them from evelasting ruin.

Let us then by our fervent prayers and increased liberality in future atone for our past negligence and *indifference.*

Report on Education, prepared by brother B. Chears, was read and adopted as follows:

REPORT ON EDUCATION.

Education in the largest acceptation of the term, is the training of our whole nature, and begins at home in the nursery. In its more restricted and common use, education is the cultivation of the intellect, that noble endowment by which we take in a knowledge of all things in the material and moral world.

I shall not stop here to urge the importance of general education in a worldly point of view, for that is felt and acknowledged by all. A taste for learning is rapidly diffusing itself throughout our country, and parents are generally exerting themselves to educate their children in order that they may occupy an honorable and profitable position in society.

But while we as parents are anxious about the education of our children, we as Baptists seem to be very indifferent about the education of our ministers. If there is any interest that we should love and cherish, it is that of an educated ministry. Where should we desire to find learning if not among our ministers? What work is there that requires superior wisdom and profounder knowledge than that of preaching the gospel? To ministers belong the dispensing of the mysteries of the kingdom of heaven—the rightly dividing of the word of truth, and the unravelling and explaining to a perplexed enquirer the mysterious portions of the Bible. Ministers are expected to understand the most abstruse dialect spoken on earth, to grapple with the strongest system of idolatry, to assail the acutest philosophers—to war with the most inveterate prejudices—to confute the most learned and plausible creeds of infidelity, and to preach the gospel of Christ with such power and effect that christians will be revived, backsliders reclaimed, atheists confounded, deists astonished, and the proud heart of rebellious sinners brought with meek submission to the cross of Jesus.

And how can all this be done save by men who study and are inured to habits of investigation. And to study and investigate to advantage, the mind of the minister must be properly cultivated.

Besides the above considerations so hastily referred to, we would add that the greatest difficulty we have to contend with in supplying these places destitute of Baptist preaching arises from the want of ministers possessing the necessary qualifications. Can an unlearned preacher successfully introduce the cardinal principles of our church into an intelligent community where he must ever be contending with the ministers of denominations who possess all the advantages of a thorough education? Certainly not. That preachers of limited literary attainments have been eminently useful, we are happy to know and ready to admit. We would cast no reflection on these excellent men. But most of them feel the great disadvantage under which they labor, and know full well that their arduous efforts would have been more efficient and commanding had their minds been thoroughly trained for the great work. The time was when there was but little attention paid to the cultivation of the mind, but we now live in an age of general improvement. Every department of the arts and sciences is receiving a new impulse, and education is shedding a powerful influence over all civilization, and knowledge and learning are diffusing themselves throughout the whole country.

Other denominations seeing the great improvement of the age, are sending out in every direction their ministers with enlarged views and liberal education, and the world becoming refined and intelligent, will go out to hear those men preach the word of God, who possess the most commanding talents and the best cultivated minds. Then if we wish to sustain ourselves as a great denomination, we too must thoroughly train the minds of our ministers and enable them to keep pace with the general and increasing intelligence of the age.

Report on Periodicals prepared by brother F. L. Alsobrook was read, and after some very appropriate remarks by Elders A. L. Stough, S. J. Fincher, S. Head and brethren D. A. Covington, L. H. Alsobrook, the report was adopted and ordered to be printed as follows:

REPORT ON PERIODICALS.

All reflecting persons are obliged to admit, that the press when devoted to the advancement of Christ's kingdom on earth, is a mighty auxiliary in furnishing with surprising facility the many thousand demands for religious instruction in all of its different branches.

We can but feel that the blessings accruing from the religious press are beyond our calculation. The different religious presses, like little fountains, are from time to time bidding rapidly depart from them those several little streams for the great "River whose waters are for the healing of all nations", to mingle with its waters and in proportion to the work of each press, to bless mankind; then how very essential, how important it is for all christians, for all Baptists to embark at once in a work so much conducive to the welfare of mankind, the building of Christ's church, and the advancement of our denominational principles. From the press of other denominations, we as Baptists have to a great extent been assailed.

The unfolding to our view *in this age* of the awful position of millions of our fellowmen, in a state of nature, and the alarming extent to which the adversary of souls has drawn mankind indicate clearly the necessity of a good paper; one at all times prepared to defend our sentiments and usages as Baptists, one competent to expose sin in all its black deformity. We as christians and as Baptists can at once see the necessity of this. Then how truly essential it is for all true christians and good Baptists to lend aid in sustaining such a paper, so that at this time especially it may exert its power with greater effect than ever before, dispensing more extensively the fruits of religion through this our country, yea throughout all the world. Now is a time loudly calling upon all christians to arouse in their might and at once engage in the laudable work of exposing sin, breaking down and casting away the devices of Satan, so that the banner of King Emanuel may wave triumphantly throughout this our country and throughout the world. Let us give to the religious periodicals of our denomination aid, and in devoting ourselves to a cause so laudable, as sending forth from the press the many precious gems of religious thought—the diction of great and good men, beyond a doubt we will aid in dispersing the gloom of darkness that now surrounds us as a nation. The upholding of Baptist sentiments is nothing more nor less than working in the service of our Lord and Saviour Jesus Christ.

We would recommend to our Brethren the Biblical Recorder, our denominational organ in the State.

Report on Sabbath Schools and on Temperance called for. Brethren V. T. Chears and W. D. Webb, who had been appointed to write, having volunteered in defence of their country, consequently no report on the above subjects appear in the minutes.

Report on Colportage, prepared by J. F. McLure, was read and ordered to be printed as follows:

REPORT ON COLPORTAGE.

What doeth it? It carries the truth of Jesus Christ to the door of the poor and ignorant, dispenses the seeds of the Eternal blessedness to the needy and destitute, and spreads in its track light and gladness. Impartial in its mission, it makes the rich descend on a level, in its view, with the poor, and renders them brethren in spirit. The most profligate and abandoned are arrested by the earnestness of its pleadings, melted by the tenderness of its invitations convinced by its instructions and brought to the cross of Jesus, directed by the Holy Spirit and made happy in the love of God.

The Apostles of Christ indeed were little else than the Colporteurs of their age, and although not furnished with the variety of books with which the Colporteur now goes forth, yet they possessed it in its original purity and this won souls to Christ. It is one of the most successful means of inculcating and maintaining pure morality and christianity in the church of Christ, for being invited and encouraged by the elder it is soon embraced with a hearty welcome by the younger persons, and when cherished in their minds, has much to do in shaping their course of christian usefulness in maturer years. Give us a converted youth, and we will soon have a millenial generation.

But, brethren, look at its practical results of our own day. Scarcely a religious paper comes to us but contains the account of some conversions, the result of Colportage. In my short career I have witnessed results truly encouraging and gratifying, I have seen unconverted fathers and mothers destitute of God's word willingly bow in prayer with their children and gladly purchase the word of life. I have seen a spark of joy light up the countenance of the sick by words of consolation from the strange Colportager. In a word, wherever I have gone, with scarcely an exception, I have been welcomed, and on leaving invited to return, and I verily believe in that great day of final retribution that there will be many redeemed souls on the right hand of the judge, who will date their first convictions from Colporter's labors. May God prosper his cause committed to their hands, and may He put into our hearts to act wisely in this important mission for the future and present well being of our race.

Report on the nature and design of an Association called for, when the following was offered by Elder A. S. Stough, and ordered to be printed.

NATURE AND DESIGN OF AN ASSOCIATION.

I beg leave to offer the following which was drawn up by the direction of the Dover Baptist Association, Virginia, by a committee appointed for that purpose, and recommended by the Association as a help to the churches at the session held in 1824.

1. An Association consists of delegates or messengers from different churches, which have agreed to associate together, at stated times, for the purpose of uniting their deliberations and counsels, in order to promote their own spiritual interests and the good of the common cause.

2. An Association is considered by us merely in the light of an advising council, for as, according to our views, the independence of churches, and their consequent right of self-government, are clearly established in the New Testament, no authority is vested in an Association to enforce their decisions on the churches, nor can they inflict any other penalty on a church, than that of exclusion from their body as an Association.

3. It is the province of an Association to deliberate on all such matters as may be proposed by the churches composing that body as well as on others which may be regularly suggested among themselves, as conducive to the general interest of Zion or the particular interest of any part of the body, and

to offer the result of their united deliberations, by way of advice to the churches.

4. Though, as before stated, the Association can assume no power to enforce these counsels or decisions, it is certainly due from the churches to pay a rspectful attention to the advice thus offered to them, and not wilfully to slight, or negligently to overlook, what they have reason to believe is the fruit of good will towards them, and of zeal for the cause of God.

The report on Requests and Queries was read, and on motion adopted as follows:

REPORT ON REQUESTS AND QUERIES.

The committee on Requests and Queries respectfully report as follows:

On examinng the lettersi we find the following petitions and requests.

1. We find in the letter from the Deep Creek Church a petition for the next meeting of this body to be held with that church. Also in the letter from the Rocky River church we find a petition for the next meeting of this body to be held with that church.

2. In the letter from the Monroe church we find a request made of this body to aid them in securing a permanent Baptist Parsonage near the town of Monroe.

3. In the letter of correspondence from the Moriah Baptist Association we find it recommended that the second Sabbath at 10 A. M. in each month be set apart for special prayer for the welfare of our soldiers and the good of our country.

Respectfully submitted,

S. HEAD, Chm'n.

The committee on Finance begged farther indulgence which on motion was granted.

The following brethren were appointed to corresponding Associations:

Pee Dee—Elder S. P. Morton and brother S. Rushing.

Welsh Neck—Elders S. Head, A. L. Stough and brother K. C. Timmons.

Moriah—Elders S. Head, J. F. McLure and brother J. Lee.

Yadkin—Elders A. L. Stough, S. J. Fincher, S. P. Morton.

Broad River—Elders J. F. McLure and A. L. Stough.

On motion, Elder A. L. Stough by his request was released from preaching the Missionary sermon on Sabbath in order to give place to Elder B. F. Whilden, formerly Missionary to China.

On motion, the Moderator was appointed to inform Elder B. F. Whilden of the appointment.

The Association then took a recess. Prayer by Elder B. F. Whilden.

SATURDAY, 2 O'CLOCK P. M.

The Association resumed its business according to adjournment. Prayer by brother J. D. Green.

On motion, the following brethren were appointed to write Reports for the next Association on the following subjects:

On Foreign Missions—S. Head.
On Domestic Missions—J. Lee.
On Baptist State Convention—A. L. Stough.
On Periodicals—S. J. Fincher.
On Sabbath Schools—K. C. Timmons.
On Temperance—R. D. Rushing.
On Colportage—S. P. Morton.

On motion at the suggestion of Elder A. L. Stough agreed that this body meet to-morrow morning at 9 o'clock, and spend one hour in prayer in behalf of our country and soldiers.

On motion, it was resolved that the next session of this Association be held with the Deep Creek church.

On motion, Elder A. L. Stough was appointed to preach the Introductory sermon, and Elder S. Head his alternate.

Elder S. Head to preach the Missionary sermon, and Elder S. J. Fincher his alternate.

Elder A. L. Stough to preach on Baptism or Communion.

On motion, it was ordered that the Sabbath collection be equally divided between Home Missions and the State Convention.

On motion, agreed to consider the request from the Monroe church in reference to a Baptist Parsonage.

Elder A. L. Stough was appointed as a General Agent to raise by subscription funds for the purchase of said Parsonage.

On motion, the General Agent have power to call to his assistance sub-agents in the different churches to aid in said enterprise.

T. Redfearn, J. Lee and A. L. Stough were appointed a committee to confer with brother D. A. Covington and ascertain the cost of the contemplated Parsonage and the terms of subscription.

A motion was made to recommend each church in the bounds of this Association to spend one hour in prayer in behalf of our soldiers on their days of regular preaching—pending which motion the Association adjourned to meet Monday morning at 10 o'clock. Prayer by S. J. Fincher.

Lord's Day, October 13, 1861.

At 10 o'clock a large congregation assembled under the Arbor, and spent one hour in prayer for our soldiers—Elders S. P. Morton, S. J. Fincher and A. L. Stough leading in the exercises.

At 12 o'clock Elder B. F. Whilden addressed the congregation at the Arbor on the subject of Missions from Daniel 2 : 44. After which a collection was taken up for Missionary purposes amounting to $12 65. Elder S. J. Fincher preached at the same time in the house.

After a recess of one hour those at the Arbor were addressed on the subject of Baptism by Elder J. F. McLure agreeably to the appointment of the last Association from Mark 16 : 15, 16. And those in the house were addressed by Elder A. L. Stough from Psalm 107 : 7.

Monday, 10 o'clock, A. M.

The Association met at the appointed hour. Prayer by Elder S. J. Fincher.

Minutes of Saturday were read and approved. Bro. L. H. Alsobrook asked leave of absence for the remainder of the session, which was granted.

The Moderator then announced that the question before the body was, the motion pending at the last adjournment, after considerable discussion the motion was unanimously adopted as follows: The churches of this Association are hereby recommended to spend one hour in special prayer in behalf of our soldiers and country on the Sabbath of their regular preaching.

Elder J. F. McLure having labored only a part of the year as Colporter, therefore on motion, Elders A. L. Stough, J.

F. McLure were appointed a committee to report how much of the amount pledged was due him, who reported 18 cents on the dollar.

The report of S. J. Fincher, missionary to South Bethany, was read and adopted as follows:

REPORT.

As the Missionary appointed by the last Association to South Bethany, beg leave to report that said place was supplied by preaching once a month during the entire year with one exception. A portion of the time was filled by Elder A. L. Stough by way of exchange of pulpits. The congregation has been large and serious. Much of the former prejudice has been removed. Our prospect is flattering at this place. I am exceedingly anxious for the Association to continue this place. My arrangements will deprive me of the pleasure of visiting this interesting station another year.

Respectfully submitted.

S. J. FINCHER.

Elder P. S. Snyder submitted the following report, which was adopted:

REPORT.

As one of the missionaries appointed by this body at its last meeting, beg leave to report as follows:

I visited the Black Stand but once, on account of my secular employment and the distance. I preached at the Stockton mine by request monthly during the Associational year. I have baptized two, and many others appear deeply concerned. The congregation is attentive and manifest a deep interest in the cause of Christ at that place.

All of which is respectfully submitted.

P. N. SNYDER.

On motion, the Treasurer was ordered to pay Elder P. N. Snyder $25 for missionary services rendered.

The Association then took a recess.

MONDAY, 2 o'clock, P. M.

The Association resumed its business. Prayer by Elder A. L. Stough.

On motion, agreed that the work of Colportage be continued in the bounds of the Association on the same condition of the last year.

The brethren present were invited to subscribe for the support of Colportage, when the following pledges were made, viz:

D. A. Covington,	$10 00	B. Parker,	1 00
B. Chears,	15 00	S. J. Fincher,	1 00
A. L. Stough,	10 00	S. Head,	1 00
R. S. Huntley,	5 00	Elijah Huntley,	1 00
Cash,	5 60	Elisha Gulledge,	1 00

On motion, the Moderator was appointed to recommend to the deacons of each church a committee to solicit pledges from their respective churches for the support of a Colporter, the pledges to be paid at the next Association.

On motion, Elder J. F. McLure was re-appointed Colporter for the ensuing Associational year.

After some stirring and feeling remarks from Elders S. Head, A. L. Stough and the Moderator, it was resolved that the brethren and friends present be invited to assist in supplying the N. C. soldiers with the word of life, or with Bibles and Testaments, when the following amounts were contributed:

T. Redfearn,	$5 00	Elisha Gulledge,	50
D. A. Covington,	5 00	S. H. Parker,	50
Willis Alsobrook,	1 00	Mrs. K. C. Timmons,	50
B. Parker,	1 00	Mrs. H. Grady,	50
P. S. Snyder,	1 00	Mrs. S. Head,	50
T. L. Dorstor,	1 00	V. T. Chears, Sr,	50
R. S. Huntley,	1 00	Mrs. Mary Parker,	50
K. C. Timmons,	1 00	Mrs. E. P. Alsobrook,	50
B. Chears,	1 00	J. W. Huntley,	50
P. P. Cox,	1 00	J. Lee,	50
J. S. Blair,	1 00	Mrs. Jane Gathings,	50
A. L. Stough,	1 00	Mrs. Peter Parker,	50
Wilson Chambers,	1 00	Miss L. P. Rushing,	50
Henry Grady,	1 00	Thomas Griffin,	25
J. F. McLure,	50	Wm. Newsom,	25
S. J. Fincher,	50	J. G. Myers,	25
S. Head,	50	Jas. Leonard,	25
Jas. C. Williams,	50	Mrs. E. Auntley,	50
Jas. Bivens,	50	J. E. W. Smith,	25
J. S. Marsh,	50	A Friend,	25
Elijah Huntley,	50	Cullin Parker,	25
			$34 25

The committee on Finance reported. The report was adopted as follows:

FINANCE COMMITTEE'S REPORT.

	H. M.	Minutes.	Colport's
Mt. Olive,	$20 00	$4 00	
Monroe,	5 00	1 70	
Meadow Branch,	5 00	2 50	
Mineral Springs,	5 00	1 50	
Cross Roads,	2 00	25	
Mt. Moriah,	5 00	1 50	
Philadelphia,	7 00	1 50	
Waxhaw,	10 00	1 50	
Olive Branch,	10 00	1 50	
Deep Creek,	10 00	2 25	
Charlotte,	4 00	2 00	
Faulk's,		1 00	
Shiloh,		1 00	
Elizabeth,		1 50	
Rockey River,		2 25	
Bethel,		1 25	
D. A. Covington,			9 00
A. L. Stough,			1 80
T. M. Griffin,			18
B. Chears,			90
R. S. Huntley,			90
V. T. Chears,			54
S. J. Fincher,			36
W. D. Webb,			36
T. W. Saunders,			18
J. C. Austin,			18
J. E. W. Smith,			18
A. J. Johnson,			18
H. R. Pritchard,			18
E. Huntley,			36
S. H. Parker,			18
A. Ashcraft,			18
W. Chambers,			1 80
J. C. Williams,			18
J. G. Myers,			18
	$83 00	$27 20	$18 02

FINANCE COMMITTEE'S REPORT—Continued.

	H. M.	Minutes.	Colport'e
Amount brought forward,	$83 00	$27 20	$18 02
P. S. Snyder,			36
G. W. Brigman,			18
U. Staton,			36
J. F. McLure,			90
R. H. Griffith,			90
L. H. Smith,			90
	$83 00	$27 20	$21 42

T. REDFEARN,
T. L. DORSTOR, } Com.
J. E. W. SMITH,

The Treasurer reported. The report was adopted as follows:

W. Chambers to B. C. Association, Dr.

To amount in hand,		$47 33
" " received from Finance Committee,		131 62
" " of collection on Sabbath,		12 65
" " J. Griffin's pledge made at Meadow Branch,		5 00
		$196 60
Cr.		
By amt. paid for printing minutes,	$23 05	
" " Clerk for his services,	12 50	
" " Elder P. N. Snyder,	25 00	
" " " J. F. McLure,	24 15	
" " " B. S. Convention,	6 30	91 00
To balance on hand,		$105 60

On motion, the Treasurer was ordered to pay one-half of the Sabbath collection to Elder A. L. Stough to be forwarded to the N. C. B. S. Convention.

On motion, Elder J. F. McLure was appointed Missionary to Black's Chapel.

On motion, Elder A. L. Stough was appointed to preach as often as he can at South Bethany.

On motion, the churches of this Association be affectionately requested to appoint two delegates from each church to meet with the ministers, and with the Superintendents and scholars of the Sabbath Schools in the bounds of this Association at Philadelphia, Union co., N. C., on Saturday before the fourth Sabbath in December, for the purpose of organizing a Sabbath School Convention.

On motion, Elder J. F. McLure was appointed to preach the introductory sermon.

Elder J. F. McLure offered the following resolution which was unanimously adopted:

Resolved, That the thanks of this body be tendered this church and community for their kindness and hospitality in the reception of the delegates and visitors to this Association.

On motion, agreed that we recommend Saturday before the second Sabbath in May next as a day of fasting, humiliation and prayer by the churches composing this Association.

Ordered, that 500 copies of our Minutes be published, and that the Clerk superintend the printing and distribution of the same, and be allowed $12 50 as compensation for his services.

On motion, the Treasurer was ordered to pay Elder J. F. McLure, Colporter of this Association, $24 15.

On motion, brother R. S. Huntley was appointed to collect the following unpaid pledges of last session:

Faulks,	$5 00
Charlotte,	1 00
Pleasant Valley,	5 00
Elizabeth,	5 00
T. W. Kendrick,	90
G. W. M. Yarbrough,	90
K. C. Timmons,	36
Y. J. M. Yarbrough.	36
T. M. Baker,	18
Wm. Godfrey,	18

On motion, appointed Elder P. N. Snyder to preach one Sabbath in each month and Saturday before it at the Stockton mine at a salary of $50.

On motion, agreed to recommend our missionaries at a suitable period of the year take up a public collection at their missionary stations, and report the same to the next session of this body.

On motion, Elder A. L. Stough and the Moderator were appointed a committee to communicate the action of this body on Colportage to the Superintendent of Colportage for the N. C. Baptist State Convention.

On motion, Elder A. L. Stough was appointed to superintend the funds collected for the purchase of Bibles and Testaments for the N. C. soldiers.

On motion, the Association adjourned to meet with the Deep Creek Church in Anson county, N. C., 10 miles south of Wadesboro' on Friday preceding the second Lord's day in October, 1862. Prayer by Elder S. J. Fincher.

D. A. COVINGTON, Moderator.

B. Chears, Clerk.

NAMES OF CHURCHES, PASTORS, CLERKS AND POST-OFFICES.

CHURCHES.	PASTORS.	CLERKS.	POST-OFFICES.	
Mt. Olive,	A. L. Stough.	R. D. Rushing,	White Store,	N. C.
Monroe,	J. F. MeLure,	D. Broom,	Monroe,	"
Faulk's,		Wm. Collins,	Beaver Dam,	"
Meadow Branch.	E. L. Davis,	H. Bivens,	Richardson's Creek,	"
Rocky River,	S. P. Morton,	Jas. Broadaway,	Ansonville,	"
Mineral Spring,	S. J. Fincher,	S. Rushing,	White Store,	"
Shiloh,	N. Funderburk,	J, W. Benton,	Monroe,	"
Cross Roads,	P. S. Snyder,	J. H. Irby,	Monroe,	"
Mt. Moriah,	W. F. Brasington,	K. C. Timmons,	Hornsboro',	S. C.
Philadelphia,	S. Head,	P. P. Cox,	Lane's Creek,	N. C.
Charlotte,	R. H. Griffith,	L. H. Smith,	Charlotte,	"
Waxhaw,	S. Head,	Y. J. M. Yarbro',	Cureton's Store,	S. C.
Pleasant Valley,	A. L. Stough,	T. W. Kendriek,	Pleasant Valley,	"
Olive Branch,	E. L. Davis,	J. E. W. Smith,	Olive Branch,	N. C.
Deep Creek,	E. C. Morton,	W. D. Webb,	Deep Creek,	"
Elizabeth,	S. Head,	Joel Baker,	Mt. Croghan,	S. C.
Bethel,		Jno. S. Marsh,	Poplar Hill,	N. C.

STATISTICAL TABLE.

CHURCHES.	DELEGATES.	Baptized.	Received by letter.	Restored.	Dismissed.	Deceased.	Excluded.	Total.
Mt. Olive,	T. Redfearn, R. D. Rushing, T. L. Dorstor,		1		4	1	1	151
Monroe,	D. A. Covington, B. Chears, D. Broom,†	1	5		3		2	36
Faulk's,	Wm. Newsom, J. G. Myers, E. P. Rushing,†	1	5		17			33
Meadow Branch,	H. Bivens, Jas. C. Williams, J. Perry,†	2	2	2	12	2	2	131
Rocky River,	U. Staton, S. P. Morton, R. N. Allen,					2	1	108
Mineral Spring,	J. D. Green, S. J. Fincher, James Horn,†	10	8		2		1	55
Shiloh,	N. Funderburk, L. B. Thompson, A. Helms,				1			34
Cross Roads,	Thomas M. Griffen J. H. Irby, A. Pressler†,		2					10
Mt. Moriah,	L. H. Alsobrook, K. C. Timmons, W. M. Alsobrook,				5		4	42
Philadelphia,	J. Lee, B. Parker, J. P. Gathings,	6	1				2	48
Charlotte,	S. P. Smith†, L. H. Smith,† W. A. Cook,†	5	7		2	1	2	117
Waxhaw,	R. S. Huntley, T. W. Sanders, S. Head,	3	3		2		3	84
Pleasant Valley,	No Report,							23
Olive Branch,	J. E. W. Smith, J. S. Baucom, G. W. Baucom,	4			2			44
Deep Creek,	E. Huntley, E. Gulledge, A. J. Johnson,	16	2				1	83
Elizabeth,	T. M. Baker, Wm. Brantley†, Jesse Allen†,	2	1		2			57
Bethel,	Jno. S. Marsh, S. H. Parker, James Bivens,		7					24

†Absent.

SUMMARY.

Churches,	17	Dismissed by Letter,	52
Pastors,	11	Excluded,	19
Delegates present,	38	Dead,	6
Added by Baptism,	50	Total,	1084
Added by Letter,	39		
Restored,	2	Net gain during the past year,	15

MINUTES

OF THE

BROWN CREEK BAPTIST ASSOCIATION,

AT ITS EIGHTH ANNUAL SESSION,

HEDD AT

DEEP CREEK MEETING HOUSE,

UNION COUNTY, N. C.

OCTOBER 10, 1862.

CHARLOTTE, N, C:
BULLETIN POWER PRESS PRINT.

1863.

MINUTES

OF THE

BROWN CREEK BAPTIST ASSOCIATION.

Deep Creek Meeting House, Union County, October 10, 1862.

1. The *Brown Creek Baptist Association* met, pursuant to its last adjournment, with the Church at this place, in its Eighth Annual Session.

2. Elder A. L. Stough being absent, the Introductory Sermon was preached by Elder S. Head, from Hebrew 6th chapter and part of the first verse, " Let us go on to perfection."

3. After a short recess, the Association was called to order by the Moderator of the last Session. Prayer by Elder T. Mason, of the Charleston Association.

4. The letters from the churches comprising the Association, were called for and read by the delegates from their respective churches.

5. The clerk then proceeded to call the roll, which showed the following delegates:

Mount Olive—T. Readfearn, W. Chambers and O. T, Collins.
Monroe—D. A Covington.
Meadow Branch—J. Perry, S. Rowland. J. C. Griffin.
Faulks—W. Newsom, J. Myers.
Rocky River—S. P. Morten, W. Staton, R. N. Allen.
Cross Roads—T. Griffin.
Mount Moriah—S. H. Alsobrook, K. C. Timmons.
Philadelphia—J. P. Gathings, R. T. Chears.
Mineral Springs—S. J. Fincher, S. Rushing. J. D. Greene.
Charlotte—
Waxhaw—W. Godfrey, S. Head, T. Barnes
Pleasant Valley—
Olive Branch—J. J. Austin, J, S. Bawcum, C. T. Bawcum.
Deep Creek—G. Huntley, W. Webb, E. Gulledge.
Elizabeth—J. Baker, C. Hendrick, W. Brantley.
Shilo—J. F. McLure, by proxy.
Bethel—A. Ashcraft, J. Bivens, S. H. Parker.

6. The election of officers was then held—Brethren K. C. Timmons and [illegible]

Huntley, acting as Tellers, when Brother D. A. Covington, was declared re-elected Moderator, and R. T. Chears, Clerk.

7. On motion a door was opened for the reception of new churches.

8. An invitation was given for ministering brethren from sister associations to take seats with us, when Elder T. Mason, from the Charleston Association accepted the invitation.

9. Reports of messengers appointed to corresponding associations called for.

Peedee—Brother S. Rushing, delegate, did not attend.

Welsh Neck—Elder S. Head and Brother K. C. Timmons reported they attended and were cordially received.

Moriah—Elders S. Head and J. F. McLure—the latter attended and was cordially received.

Yadkin—Elder S. J. Fincher—no attendance.

Broad River—Elders A. L. Stough and J. F. McLure, did not attend.

10. The Moderator appointed the following committees:

On arrangements—Elders S. Head, K. C. Timmons and V. T. Chears.

On Request and Queries—L. H. Alsobrook, E. Gulledge, J. P. Gathings.

On Finance—S. H. Parker, O. T. Collins and W. Staton.

On Religious Exercises—F. Huntley, W. Webb, J. Baker.

11. On motion, adjourned until to-morrow 9 o'clock.

SATURDAY MORNING, October 11, 1862,

The Association met according to adjournment, and was opened with prayer by Brother L. H. Alsobrook.

13. The Minutes of the previous day being read, the roll was called and rules of decorum read.

14. The committee of Arrangements reported and the committee discharged.

15. Elder B. F. Whilden from the Charleston Association being present was invited to a seat with us.

16. Corresponding messengers from sister associations were invited to take seats with us—none were present.

17. The reports of the missionaries of the association was called for, and they were granted further time to make out their report.

18. Report on Foreign Missions read, adopted and ordered to be appended to the Minutes.

19. On motion, Elder S. Head was released from preaching the Missionary Sermon on Sunday, and Elder B. F. Whilden, from the Charleston Association, was appointed to preach it and accepted the appointment.

20. The Colporteur of the Association was called on for his report, but not being ready, was granted indulgence to prepare his report.

21. The essay on Foreign Missions was called, but no response, the writer being in the Confederate army.

22. On motion, the regular business of the Association was suspended to hear a letter read from Elder J. R. Harmon, of Rutherford county, N. C.

23. The consideration of the contents of said letter, was postponed to be taken up and acted upon during this session.

24. The Moderator announced preaching at the stand by Elder J. F. McLure, and the concluding services by Elder B. F. Whilden.

25. Report from the Baptist State Convention was called for. No report, the writer, Elder A. L. Stough, being absent as Chaplain in the Confederate army.

26. Essay on Periodicals was read, and after some stirring and interesting remarks by Elders S. J. Fincher, T. Mason and Brother L. H. Alsobrook, and the Moderator, it was adopted and ordered to be appended to the Minutes. A subscription list for the Biblical Recorder was opened, whereupon a number of brethren subscribed.

27. On motion, the contributions to send the Biblical Recorder and religious tracts to our soldiers, was suspended to be taken up again.

28. Essay on Sabbath Schools was read, adopted and ordered to be appended to the Minutes.

29. Essay on Temperance called—none—the writer, R. D. Rushing, being in the Confederate army.

30. Report on Request and Queries was read, adopted and ordered to be appended to the Minutes.

31. On motion, the Association took a short recess. Prayer by Elder S. J. Fincher,

AFTERNOON.

32. The Association convened according to adjournment. Prayer by Elder B. F. Whilden.

33. Brother W. Chambers tendered his resignation as Treasurer of the Association, which was received.

34. On motion, T. Readfearn was elected Treasurer of the Association.

35. On motion, by request of the Vigilant Committee, brethren W. Newsome, S. Rushing and R. S. Huntley, were appointed on the part of the Association, to act in concert with the committee to suppress all disorderly conduct during the session in the immediate vicinity of this body.

36. The report of the Missionaries was called for. Elder J. F. McLure reported that he attended at the Black Stand Mission but once, owing to the afflicted state of himself and family, and secular business at home.

37. The Essay on Colporteurage, by Elder S. P. Morten, was read, and after some interesting remarks by Elders S. J. Fincher, S. P. Morten and J. F. McLure, it was adopted, and ordered to be appended to the Minutes.

38. Appointments of Messengers to sister Associations:

Peedee—Elder S. P. Morten and Brother W. Staton.

Welch Neck—S. J. Fincher, Brothren V. T. Chears and S. H. Alsobrook.

Moriah—Elders S. Head and J. F. McLure, and Brother R. S. Huntley.

39. On motion, the Association agreed to correspond with the Yadkin and Broad River Associations by letter.

40. Preaching at the Stand by Elder S. Head, and the concluding services by Elder J. D. Green.

41. On motion, Brethren W. Webb, J. S. Austin, S. Rushing, W. Newsome J. Griffin, were granted leave of absence from the Association, by their special and urgent request.

42. On motion, the Association adjourned until Monday morning, 9 o'clock. Prayer by Elder S. Morten.

LORD'S DAY, October 12, 1862.

43. Owing to the heavy rain which fell, with but little intermission until evening, there was no regular services. A small congregation, however, was entertained in the Meeting House, by Elder B. F. Whilden. None of the regular associational sermons were preached, and consequently no collections were taken up.

MONDAY MORNING, October 13, 1862.

44. The Association met pursuant to adjournment, at 9 o'clock, A. M., and was opened with prayer by Elder J. D. Green, after which the rol' was called, the minutes of the previous day was read and adopted.

45. Elder E. Morten, from the Peedee Association, being present, was cordially invited to a seat with us by the Moderator, which he accepted.

46. The following query was discussed at length, and decided in the affirmative: When the alternate appears in the absence of the principal delegate from a church, on the first day of the Association, and duly enrolled, is he entitled to his seat in the Association if the principal delegate appears at as ubsequent day?

47. The Moderator announced preaching at the stand, by Elder S. P. Morten, followed by Elder E. Morton.

48. the report on Colporteurage, was read and adopted.

49. The Association then took up the subject of a Missionary to labor in the

50. Report from the committee on Parsonage was called for, and there was some exchange of opinion in regard thereto. Further associational action was dispensed with.

bounds of this Association, and resulted in the appointment of Elder J. F. McLnre, and resolved to pay him two dollars per day for his services rendered as missionary during the ensuing associational year.

51. Report from the committee to confer with the Superintendent of Colporteurage of the Baptist State Convention, was called for and received, whereupon the Associatien resolved to suspend, for the present, its connection, in regard to the subject of Colporteurage, with the Baptist State Convention; and further, resolved to discontinue the Colporteurage system within its bounds for the present.

52. Appointment of Brethren to write essays for the next Association, on the following subjects:

On Periodicals—D. A. Covington.

On Foreign Missions—S. P. Morten.

On Sabbath Schools—S. Head.

On Temperance—V. T. Chears.

On Colporteurage—J. F. McLure.

53. On motion, resolved that the 7th item of the Rules of Decorum be stricken out.

54. On motion, resolved that the Rules of Decorum be appended to the Minutes.

55. The report of the Treasurer of the Association was read, adopted and ordered to be appended to the Minutes.

56. On motion, action was taken upon the letter from Elder J. R. Harmon, which resulted in a collection for his benefit, of $15.10, which sum was placed in the hands of Elder J. F. McLure, to be forwarded to said Elder Harmon.

57. On motion, the Treasurer was ordered to pay the Moderator $1.25 for paper and ink furnished the Association.

58. On motion, it was resolved that the next session of this Association be held with the Mount Olive Church.

59. On motion, Elder S. J. Fincher was appointed to preach the Introductory Sermon, and Elder S. Head, alternate.

60. Elder S. Head to preach the Missionary Sermon, and Elder J. F. McLure alternate.

61. Resolved, That, with the consent of the Mount Olive Church, we will commune at the next session of our Association.

62. The subject of feet washing was taken up and discussed at some lenght when the following resolution was introduced by Elder J. F. McLure:

Resolved, That this Association believe feet washing a Scriptural, practical duty of the Church of Christ, and earnestly recommend its adoption by the Churches composing this body.

63. On motion, the above resolution was indefinitely postponed.

64. On motion, the Treasurer of this Association was instructed to pay Elder P. S. Snider for his services rendered as missionary for this Association, on the the presentation of his report.

65. The report of the committee of Finance was read, adopted, and ordered to be appended to the Minutes.

66. On motion, it was resolved that the amount of funds in the hands of the Treasurer be thrown into the common funds of the Association.

67. On motion, the Association adjourn to the time and place of the next meeting. Prayer by Elder S. J. Fincher.

D. A. COVINGTON, Moderator.

V. T. CHEARS, Clerk.

NOTICE BY THE CLERK.

The Minutes were prepared and sent by mail in February. but never reached the office. Some of the old manuscripts of the proceedings are so disfigured that in preparing them again there are many omissions among the Essays of K. C. Timmons on Sabbath Schools is lost. I have done the best I could under the circumstances.

V. T. CHEARS,
Per J. F. McLURE.

ESSAY ON COLPORTEURAGE.

To the Brethren Composing the Brown Creek Association:

That a great number of souls in our land are perishing for lack of knowledge is an awful truth, and little attended to in proportion to what ought to be done. We feel, and justly. for the present necessity of many who our system of preaching does not operate upon, and we see no plan moving among us that will be more efficacious than that of Colporteurage.

We see constant and multiplied efforts made to provide the destitute with bread to sustain the present life; and the efforts are quite languid and dull to provide for them the bread of everlasting life. Man liveth not by bread alone. but by every word which "proceedeth out of the mouth of God." How great the famine and more fatal in its effects than that of bread and water. Those who have the love of our Lord Jesus Christ formed within them, can begin to appreciate the condition and awful state those destitute are in. To the Christian community, their cry should be great. and they should awake in their cries to their miserable, perishing condition; yet their condition is not perceivable by them. Another cries, are the contentedness they appear to enjoy in their ignorance, of God and his gospel? Hence, the blessed labors of Colporteurage which has been the means, in the hands of God, of conveying the gospel to heir places of residence, and impressing it on their minds, and light bursting through darkness, and the darkness could not comprehend the light.

The opposition which Colporteurage has met with, and will be met with should not discourage the operators. The Lord will, I trust, disappoint the devices of all who would be hinderers of his word. The consideration of this subject was forcibly impressed on my mind by the following account:

"A minister travelling in a destitute part of the country chanced to meet a youth, and the following conversation took place: Parson—Boy, do you know me? No sir. How old are you? I believe fifteen. Do you ever go to church? No. Have you ever been there? Yes. When? When I was christened. I believe, and when Farmer R—— was buried; but I did not go into the house; I only saw the man with a great frock on at the grave; Have you any parents? Yes. Have you any brothers? Yes; four besides me, and Dad and Mam.—And does none of them go to Chuch? No. What do you do on Sunday?—Why Dad and Mam lie abed almost all day, and I and my brothers go out in the field hunting."

Now, how will the present system of preaching affect a class of people who are thus employed. I see no system that will accomplish that object but Colporteurage. Recommendations from Conventions and Associations, will not accomplish this great work. But the effort of brethren united, and the actual engaging of a proper person in the work will. Will the Association labor to alleviate the misery of these perishing, neglected beings of our country, and those who are willing to go, would she hinder? The fact is certain that multitudes of such are to be abundantly found, who are distant from churches, or are careless about the Sabbath, or even when they, once a month, if so often, have the the means of instruction, are so small and inadequate to a competent information of divine knowledge, that ignorance and error cannot but reign uncontrolled, and with them the profaneness and disordered manners, against which many make so loud a cry, and yet take no effectual measures to relieve them. If the Lord hath yet mercy in store for this guilty land, He will revive his work and stir up a spirit of more awakened attention in the religious community.—Then none will suppose it a sufficient excuse to say "Am I my brother's keeper?" But loving fervently out of a pure heart, every good man will seek to communicate the blessed truths he himself has been taught of God, and will not suppose the abuse or reproach of men a reason sufficient to prevent him from making an effort to pluck these brands from the endless burning.

ESSAY ON FOREIGN MISSIONS.

Dear Brethren:—Allow me to offer a few remarks on Missions, from the following Scripture: "That we might be fellow helpers to the truth."—Third Epistle of John, 1st chapter, latter clause of the 8th verse.

In the context the beloved deciple, John, was commending the piety and hospitality of Gains, whom he loved much in the truth. The apostle expresses a very earnest wish that he might prosper in temporal as well as spiritual things; to use hospitality even to a stranger, was a Christian duty much insisted on by the early disciples. It was regarded as a proof of discipleship. The apostle Paul in speaking of the qualifications of Deacons uses the following language: "I have washed the Saint's feet," &c.—1 Tim. 5 ch. 10 v. The apostle expresses great joy at hearing the conduct of this beloved deciple towards those brethren who evidently were missionaries to the Gentiles to bring them forward in this way was doing well. These brethren had left all for the kingdom of Heaven's sake. They had consecrated themselves holy to the preaching of the Gospel of Christ; hence, to forward them on their way, was to aid in the glorious work of extending the Redeemer's kingdom on earth. If, then, Gains done a good work—if he had aided in carrying forward the truth, the apostle adds that we should do likewise, that we might be fellow helpers to the truth by the truth. Here is meant the Word of God, that Word which the apostle Paul declares to be the power of God unto salvation to every one that believeth, &c. But the worthy apostle included himself and all true deciples of Christ, and we conclude from this that whatever was the duty of Christians then, is the duty of Christians now, but should any doubt, we think these words, viz: "If any man will be my disciple let him deny himself, take up his cross and follow me." Luke ix. 23. Here the Saviour makes it binding upon the disciples to follow him. He does not say of Peter, James, or John, but of any man. Hence no particular individual is ment, but all who will be his disciples, must use self-denial—must bear the Cross—must come after Him, not for a short time, not during a revival, nor even for a day, but it must be an every day business.—"Be thou faithful unto death," is the language of the blessed master,—Rev. 2, 10. Follow me. Oh, how much is meant by this expression. Follow Him who left the shining courts of glory—Him who though He was rich, yet for our sake became poor that we, through His poverty might be rich,"—2 Cor. 8: 9. Yes, we are brethren, and to follow Him who said freely ye have received freely give him who led a life of self-denial and poverty that he might enrich others—denied himself a place where to lay his head, that we might possosses a home forever in heaven—Him who said, he that loveth father and mother more than me, is not worthy of me, &c.—Matt, 10, 37.

And now, my brethren of Brown Creek Association, in conclusion, allow me to propound a few questions for our mutual benefit: Are we walking in the truth like the beloved Gains? Are we helping forward the heralds of the cross? Do we receive such? Do we administer to their bodily wants? Do we inquire into their wants with a view to supply them, that they may know that we care for them, that their hands may be strengthened? Do we live a life of self-denial? Are we bearing our cross after him—Christ? De we follow him, our leader, fully? Like him, is it our meat and drink to do our heavenly father's will? Are we like him constantly going about doing good? Do we remember the words of our blessed master, "that it is more blessed to give than to receive! Do we remember him who though was rich yet for our sake became poor that we through his poverty might be rich? Do we remember the command of our Lord, which is just in the form of an exhortation, "freely ye have received freely give? In short, are we influenced by the mind that was in Christ endeavoring to imitate the good example of Gains, that we may thus be fellow helpers to the truth? Have we, in imitation of our Lord and master, dedicated ourselves, our time, our property, our all, to the great work of converting the world to God? Do we recognize the great truth that the kingdoms of this [illegible] to be converted to God through the instrumentality of the Church.—That the church is composed of old converted individuals living in obedience to the commands of Christ as given in the New Testament. If then the Church is compared to a body of which Christ is the head, it follows, most certainly, that all the members will be influenced and controlled by the head? Are we influenced by by the will of God in all that we do, as members of the Church, as members of the Brown Creek Association. If so, the time is near at hand when we shall reap a glorious reward in heaven; but if not, in vain do we profess to be his disciples, in vain do we meet as an Association of Churches.

May the great head of the Church help us to awake from our lethargy, that we so labor as to be fellow helpers to the truth. S. Flood.

ESSAY ON RELIGIOUS PERIODICALS.

Much has been written and said concerning religious periodicals, but the vast amount of good accomplished by them has never been fully known. They come in their weekly visits, and bring them something that is always calculated to improve the mind and clear up the heart while in the discharge of our duty, and their visits should be welcomed by all the followers of our Lord, especially as they can be had at such small expense. They spread before us the triumphs of the Gospel of Christ for the encouragement of our faith; they make us familiar with the moral necessities of the world; they call forth and profitably guide our sacrifices. Drop these nutritious morsels of ancedote, biography, doctrines and reproof here a little and there a little, and thus by their diversified, entertaining and oft repeated ministrations, confer a world of benefits on the attentive Christian. Strange, indeed, that any of our brethren should consent to do without the rich advantages they possess, I have been in the home of the properly pious, and have seen here a commercial gazette and there a political register, and have looked in vain for the precious chronicles of Zion's progress, and inquired in my own bosom, can these be the followers of the meek and lowly Saviour, that has said "let your light shine." Oh, can it be possible that the funny speeches of the demagogue, or the memoranda of merchandize and fashion and party feuds should be more eagerly sought after by the professed followers of the Lamb, than the records of saints, revived sinners converted, of prophecies fulfilled, of nations born to God as in a day. Can it be that the secular captions of the cotton market, valuable lands for sale, are more soul-stirring and inspiring than the captions of the cause of Christ, is gaining ground over the triumphs of the truth, believers revived the cheering news of our missionaries in heathen lands and the state and condition of the churches? Truly we may say of such, there can be little soul prosperity in the habitations of such disciples. Careless and coldness will follow such a course, and a continual ignorance about the prosperity of the cause of Christ. Brethren, should we not, in these times of distress, avail ourselves of every opportunity to instruct our minds and the minds of our children, And if we would do this thing next to the werd of God, we should have a religious paper. I mean a Baptist, and I can freely recommend the Biblical Recorder as one of the best that I know of, one that is full of instructions to the young and the old, and one that the writer would not be without for double what it cost. S. J. FINCHER.

FINANCE COMMITTEE REPORT.

Your committee beg leave to submit the following report:

Sent up for the Minutes	$25 30
For Foreign Missions	7 00
For Bibles for North Caroline Soldiers	11 45
For Colporteurage	6 00
Cash in hands of Treasurer	99 45
	$149 20
	99 45
	49 75

All of which is respectfully submitted.

S. A. PARKER, Chairman.

REPORT ON REQUESTS AND QUERIES.

The committee on Requests and Queries make the following report:

In looking over and examing the letters sent up to this Association by the different Chuches composing this body, we find in the greater number of them an earnest request that prayer may be made by the Association for them. We find in the general features of the letters sent up by the Churches to this Association, and impressive of deep feeling, a voice of mourning, lamentation and woe. They bring up afresh in our minds that we are in the midst of a cruel war, and point to the fact that some of their loved ones have fallen by, and some are yet exposed to the ravages of war. Dear brethren this should prove us—Him who is the source of all help and a sure support in every time of need. Then to the God of battles and of nations, let our most fervent asperations and prayers arise in behalf of our beloved country and loved ones. We see nothing further of interest expressed in these letters sent up, and have nothing more for the present to bring to the notice of your body.

All of which is respectfully submitted.

October 11, 1862. S. H. ALSOBROOK, Chairman.

TREASURER'S REPORT.

T. REDFEARN,

TO BROWN BREEK ASSOCIATION.		DR.
To amount received from W. Chambers, former Treasurer,		$99 45
" " from Finance Committee for Minutes,		25 30
" " for Foreign Missions,		7 00
" " for Bibles for the North Caralina Soldiers		11 45
" " for Colporteurage		6 00
" " from R. S. Huntley money callected on pledges for last year,		8 63
" " from T. Redfearn, Treasurer of the Union meeting in the Brown Creek Association.		8 90
		$166 73
CR.—By amount paid to V. T. Chears	$11 45	
" " " D. A. Covington	1 25	
" " " J. F. McLure	6 00	
To cash in hands of the Treasur,	148 03	
		166 73

Respectfully submitted and appended. **T. REDFEARN Treasurer.**

1864

MINUTES

OF THE

BROWN CREEK BAPTIST ASSOCIATION.

Rocky River M. H., Anson Co., N. C.,
October 7th, 1864.

The Brown Creek Baptist Association, pursuant to its last adjournment, met with the church at this place in its tenth annual session.

Elder B. S. Reeder preached the introductory sermon, from John 1: 1—"In the beginning was the Word."

After a short recess, Elder S. Head, the Moderator of the last session, called the Association to order. Prayer offered by the same.

On motion, Elder A. L. Stough was appointed reading clerk.

The letters from the churches were read, and a quorum being present the election of officers was announced as in order—Brethren John Bivens, and J. T. Marsh, acting as tellers—when Elder A. L. Stough was declared elected Moderator, and V. T. Chears re-elected clerk.

The letter from the Mt. Moriah church was read and entered as it appears in the statistical table.

Messengers from corresponding Associations were requested to present themselves, and affectionately invited to participate in our deliberations.

The following were reported: Elder A. E. Bennett from the Pee Dee Association.

Ministering brethren present, not members of this body, were invited to take seats with us; whereupon the following brethren reported themselves, viz:

From Pee Dee Association—Elder John Davis. B. Creek Association—Elder S. P. Morton.

Messengers to corresponding Associations were then called on to report. Elder S. J. Fincher reported his attendance at the Pee Dee Association. All the rest of the above present reported non-attendance.

The Moderator proceeded to designate the following committees:

On Arrangement—S. Head, S. J. Fincher and J. Austin.
On Requests and Queries—V. T. Chears, J. Bivens and J. T. Marsh.
On Finance—T. Redfearn, C. Gaddy and S. Lee.
On Religious Exercises—the pastor and deacons of this church.

On motion, adjourned to meet at 9 1-2 o'clock to morrow morning. Prayer by Elder S. P. Morton.

Saturday Morning, October 8, 1864.

At the hour appointed, the Moderator took the chair. After a hymn had been sung, Elder N. B. Cobb led in prayer.

The minutes of the previous day were then read and approved.

The committee of Arrangements reported. The report was adopted.

Visiting ministers were requested to report themselves, and affectionately invited to participate in our deliberations, whereupon Elder N. B. Cobb, Sup. Army Colportage of N. C., reported himself.

On motion, *Resolved*, That Elder N. B. Cobb be afforded an opportunity to present the claims of Army Missions to-morrow immediately after the Missionary sermon.

Missionary's report called for; he begged farther indulgence which, on motion, was granted.

A letter was presented from a church recently constituted at Concord, N. C., seeking admission into this body. After satisfactory statements were made, on motion, the church was unanimously received.

Bro. K. C. Timmons' report as Sabbath School Agent was read, and several addresses were made by various brethren. On motion the report was laid on the table.

Elder A. L. Stough rendered several reasons for not acting as Sabbath School agent, and on motion he was excused.

The Committee on Requests and Queries begged farther indulgence which on motion was granted.

Report on Periodicals called for; the writer having failed to present it, consequently no report on the above subject appears in the minutes.

Report on Ministerial support, prepared by D. A. Covington, was read, and after some very appropriate remarks by Elder N. B. Cobb the report was adopted and ordered to be printed as follows:

TO THE DELEGATES AND BRETHREN COMPOSING THE BROWN CREEK ASSOCIATION TO CONVENE AT ROCKY RIVER CHURCH, on Friday next:

I regret very much, dear brethren, that public business and my individual matters have denied me the pleasure of meeting with you. I feel a deep and abiding interest in the welfare of our Association, and trust it may be my privilege to be with you at the next session of your body, and there to enjoy the social greetings and brotherly intercourse which heretofore has afforded me so much pleasure.

Brethren, I tender to you my christian love, and humbly ask you to remember me in your prayers. I sincerely desire you may be blessed in your deliberations, that you may have a harmonious and prosperous meeting, that God be with you to guide, direct and bless you.

I was appointed at the last session of our body to write on Ministerial Support. I have not done so, yet I feel the matter much at heart. It certainly deserves from the churches their serious consideration, and their earnest co-operation. Our ministers, those who labor in the vineyard of Christ, those who those who feed to us the bread of eternal life, should be cared for and supported better than we are doing. We are too remiss in this particular. Our preachers are not paid enough. We do not give hem enough to enable them to act and feel, and live like independent men. We are far from our duty in this respect. I sincerely hope a reformation will commence in our churches in reference to this matter and begin now. Let each church determine, in calling a preacher, that they will support him, and let them do it liberally. Is it not our duty? Examine the Scriptures, see what God says, learn your duty and perform it. The Scriptures abound with evidences of our duty in this respect (although I have not time nor space to quote them,) then let us perform it, for how can the love of God dwell in our hearts, if we see our brother, especially him who has charge of our church, needing the good things which we possess if we withhold them? Brethren, I have no doubt we will be held accountable before God for the way we perform our duty in this particular. I am impressed that it is our duty to get up a permanent fund in our Association for the relief and support of our superannuated preachers, those who have worn themselves out in the cause of Christ. Shall we, after they become worn down and unable to labor in the pulpit, too feeble to lay hold of the plow-handles, shall we withdraw our aid and support? Surely not. I hope not, and yet it is so. Brethren, let it no longer be said of us that it is so. Get up some system, start some plan and lay the foundation for a building in which the fathers of Israel in our Association may find shelter for their frail bodies and rest for their weary limbs, after they have worn themselves out in their ministerial labors.

For that object, should you agree to work with me, put me down for the present $100.

Report on Religious Worship every Sabbath of each church, prepared by Elder S. J. Fincher, was read and adopted as follows:

To be satisfied with less than this, or to suppose that preaching every fourth or second Sabbath, is often enough, is practically to impeach the Divine wisdom. God has set apart every Sabbath for religious worship; what God hath joined together, let no man put asunder. The primitive churches, we are told, met on every Lord's day. Who will dare to pronounce the weekly provisions of spiritual food, which the Lord has appointed, superfluous and unnecessary? We believe it is utterly impossible for a church to be in a vigorous and flourishing condition with her sanctuary closed and her pulpit silent half or three fourths of the Sabbaths.

I tremble to think if our churches, for the last thirty years, had enjoyed the regular ordinances of worship every Sabbath. Many, very many would have embraced the Lord, who are now in the "gall of bitterness and in the bonds of iniquity," or beyond the reach of mercy. On whose skirts will their blood be found? Of whom will their souls be required? Great guilt exists somewhere.

Let us do our duty in this respect, then the Lord will forthwith send prosperity. This is of more importance to us as a people than all worldly good. For what are riches and parade, and costly dwellings for a day compared with the image of God, with an eternal heaven, with unfading crowns of glory?

On motion, agreed that we adjourn to hear Elder N. B. Cobb preach at the arbor.

SATURDAY, 1 o'clock P. M.

The Association resumed its business After a hymn had been sung, Elder S. J. Fincher led in prayer.

The letters from Mt. Olive, Faulk's and Meadow Branch churches were read, and entered as they appear in the statistical table.

Elders John Broadaway and C. C. Foreman from the Pee Dee Association appeared and were received as visiting brethren.

Report on Army Mission, prepared by Elder S. Head, was read and ordered to be printed as follows:

The subject of missions is dear to every true lover of Zion. Like the great apostle to the gentiles, when he has occupied the regions immediately around him, he has a burning desire to carry the glad tidings into regions beyond.

But especially dear to us is the work of Army Missions. Here we are called upon to send the gospel to our own sons, husbands, fathers and brothers, who are deprived in many instances of both the printed and preached word. The destitution of chaplains in our army is very great. In Gen. Lee's army there are over 100 regiments without chaplains; and amongst them, more than seventy regiments and battalions in the C. S. army from this State, there are only nine Baptist chaplains, and the salaries of all those who have families are supplemented by the Board of Missions at Goldsboro. So our soldiers are almost wholly dependent upon our missionaries for what preaching they hear.

Since the 1st of November last, the N. C. Baptist Board of Missions have sent out to the army 83 missionaries and colporters and distributed gratis about 25,000 Bibles and Testaments, 15,000 hymn books and very many pages of tracts. Our missionaries and chaplains all report most encouraging success wherever they have labored, and yet this Association has done but very little since its last session to aid in this important work, and it is sad to know that many of the churches have failed to send up any contribution whatever to this object.

We should bestir ourselves to greater diligence in this important work, souls are perishing daily in our defence and a righteous God asks of each of us as he did of Cain, "What hast thou done, the voice of thy brother's blood crieth unto me from the ground." We are responsible for the salvation of those men to the extent of our influence and our means to save their souls from death. If they perish in our defence, and their souls are lost, can we say we have used every means in our power to save them from everlasting destruction?

After some stirring and feeling remarks by Elder N. B. Cobb, it was resolved that the brethren and friends present be invited to assist in supplying the N. C. soldiers with the written and preached word, when the following amounts were contributed:

Uriah Staton, $500 00; V. T. Chears, 100 00; S. Lee, 55 00; J. T. Marsh, 55 00; L. H. Alsobrook, 55 00; A. L. Stough, 50 00; J. F. McLure, 50 00; S. Head, 50 00; T. Redfearn, 50 00; Mrs. John Broadaway, 50 00; S. J. Fincher, 25 00; John Bivens, 25 00; J. J. Austin, 25 00; Mrs. D. A. Covington, 10 00; J. W. Davis, 10 00; C. T. Brooks, 5 00; J. C. Morgan, 5 00; J. J. Hastey, 5 00; C. Gaddy, 5 00; J. Q. Griffin, 5 00; Mrs. Ellen Mask, 5 00; Mrs. Lucy High, 3 00; J. K. Griffin, 3 00; Mrs. S. A. Trull, 2 00; W. M. Brantley 2 00; Thos. Avett, 1 00; Jas. Hill, 1 00; Noah Helmns, 1 00; Jno. Martin, 1 00; Mrs. Catharine Lee, 1 00; Mrs. Martha Broadaway 1 00; Mrs. S. Turner, 1 00. Whole amount $1157 00.

On motion, the following brethren are appointed to write reports for the next Association on the following subjects:

On Periodicals—A. L. Stough.
On Ministerial Support—S. J. Fincher.
On Army Missions—J. L. McLure.
On Religious Training of the Young—S. Head.
On Domestic Missions—B. S. Reader.
On Sabbath Schools—V. T. Chears.

The following brethren were appointed to attend Corresponding Associations:

Welch Neck—Elders S. Head, S. J. Fincher and brother L. H. Alsobrook.
Moriah—Elders A. L. Stough, J. F. McLure and S. Head.
King's Mountain—Elders J. F. McLure and A. L. Stough.
Broad River—Elders S. Head, J. F. McLure.
Yadkin—Elders A. L. Stough and J. F. McLure.

On motion, it was ordered that the Sabbath collection be appropriated to Army Mission.

On motion, Elder S. P. Morton was appointed to preach the Introductory sermon, and Elder S. J. Fincher his Alternate.

Elder A. L. Stough to preach the Missionary sermon, and S. Head his Alternate.

The Association then adjourned to meet Monday morning at 8 1-2 o'clock. Benediction by the Moderator.

LORD'S DAY, OCTOBER 9th, 1864.

At 12 o'clock the annual Missionary sermon was delivered by Elder A. L. Stough, agreeably to the appointment of the last Association, from Romans 1: 16. After a warm address the following persons pledged to raise the following sums for Army Mission during the ensuing year:

A. L. Stough, $500 00; S. J. Fincher, 500 00; J. T. Marsh, 100 00; Mrs. L. E. Crump, 30 00; Miss Mary A. Covington, 50 00; Miss Bennett, 50 00.

After which a collection was taken up for Army Mission amounting to $227.

After a recess of one hour, the congregation again assembled and Elder S. J. Fincher preached from Rev. 13: 20. At the close of the sermon several presented themselves as penitents.

Owing to the cold weather, the congregation was not so large as is usual on such occasions, and consequently the collection was not as large as it would have been.

MONDAY, 8 ½ O'CLOCK A. M.

The Association met at the appointed hour. Prayer by Elder S. J. Fincher. The minutes of Saturday were read, and the roll called.

The Missionary's report called for and read, and after remarks made by various brethren, was on motion, adopted, and ordered to be printed as follows:

It is with mingled feelings of pleasure and sorrow that I make this, my annual report, of the missionary operations in which, under your control, I have been engaged during the last Associational year. Through the loving kindness of God I have been enabled faithfully to attend the Concord Mission, with the exception of two months. I was then prevented from attending by the prevalence of the small pox in that region. The Lord has been pleased to abundantly bless the ministerial labors dispensed at that place. A deep, abiding interest in the success of our cause has been very manifest during the year Many have been smitten under the influence of the preached word. Many have enquired the way to Zion. Many have professed faith in Christ, and many willing converts have followed Christ in the ordinance of baptism. We have been enabled to constitute a church of 33 members with an encouraging prospect of an unlimited number yet flocking to the Baptist ranks. I tell you, brethren, the pure word of God's truth is winning its way at that place. Every act of religious worship seems to fasten itself upon their minds and consciences.

I have seen many old pious Pedobaptists weep at the baptismal scene, and afterwards declare their belief that it was the right way. A deep devotional spirit at all times seems to move in the hearts of all this people. Unsheltered by the convenience of a house of worship, in the open air old men and women and children for nine days and nights attended to the ministration of the word. Our congregations are large.

I baptized 25 during the past year. But brethren, death has not been idle; some of those youthful converts have fallen victims to his ravages on the field of battle. For this I sorrow, but not as those who have no hope.

J. F. McLURE, Missionary.

On motion, for satisfactory reasons given, Elder A. L. Stough was excused for not preaching at South Bethany as Missionary.

On motion, *Resolved,* That we earnestly urge upon the members of our churches to subscribe to and promote the circulation of the *Biblical Recorder.*

The report on Requests and Queries was read and adopted as follows:

The committee on Requests and Queries respectfully report—

1st. We find upon examining the letters from the churches composing this body a request or petition for the next meeting of this body to be held with the Elizabeth church. Also from the same church a request for this body to appoint an efficient Sabbath School Agent.

2nd. We also find in the letter from the Concord church an appeal to assist them in procuring a pastor during the ensuing year.

All of which is respectfully submitted,

V. T. CHEARS, Chm'n.

On motion, it was *Resolved,* That the next meeting of this body be held with the Elizabeth church, Chesterfield District, S. C., commencing on Friday before the second Sabbath in October, 1865.

On motion, Bro. L. H. Alsobrook, T. Redfearn and John Bivens were appointed to procure a Sabbath School agent for this body.

In order to sustain our Missionary another year, the delegates present were requested to say what amount they would pledge their respective churches for. The following amounts were severally pledged:

Mt. Olive, $25; Monroe, 50; Faulk's, 10; Rocky River, 20; Philadelphia, 25; Mineral Spring, 20; Waxhaw, 20; Pleasant Valley, 50; Olive Branch, 25; Deep Creek, 25; Elizabeth, 50.

On motion, the churches are recommended to collect the amounts pledged as practical and forward the same to the Treasurer in order to enable him to pay the missionary punctually for his services.

Resolved, That the warm-hearted hospitality, and the very kind attentions that have been shown us during our session by the brethren and friends of this community, demand and have hereby tendered our heart-felt thanks.

On motion, *Resolved,* That the churches composing this Association be recommended to observe Friday before the 1st Sabbath in April and September in humiliation, fasting and prayer.

On motion, *Resolved,* That the churches of this Association be recommended not to allow any of their members to hold a letter of dismission more than twelve months.

On motion, *Resolved.* That Brethren D. A. Covington, T. Redfearn and John Bivens are hereby appointed a committee to devise some plan for the support of super-annated ministers.

On motion, the Treasurer was ordered to pay Elder J. F. McLure one hundred and forty-four dollars for Missionary services rendered.

On motion, *Resolved.* That we will make an exertion in the respective churches to which we belong to raise money to supply the soldiers with religious reading.

On motion, *Resolved,* That the thanks of this body are due and hereby tendered to our Moderator and Clerk for the able and and dignified manner in which they have performed their duty.

Ordered that 400 copies of our minutes be published and 100 of the same for the benefit of our brethren in the army, and that the Clerk superintend the printing and distribution of the same, and be allowed $50 00 as compensation for his services.

The committee on Finance reported. The report was adopted as follows:

T. REDFEARN, Treasurer,

To BROWN CREEK ASSOCIATION, Dr.

Oct. 10th, 1864.	To amount in hand,	$ 62 73
	To contributions from the churches,	136 15
	To pledges paid for last year,	828 88
	To Army Missions from Elizabeth,	43 50
	To " " " Deep Creek,	23 00
	To " " " Olive Branch,	116 80
	For Hospitals from Waxhaw,	11 00
	Army Missions collected last Saturday,	1157 00
	Collection on Sabbath,	227 00
		$2106 06
	CREDITS.	
Oct. 10th, 1864.	By cash paid Elder N. B. Cobb,	$1384 00
	" " " J. F. McLure,	144 00
	" " " V. T. Chears,	25 00
		$1553 00
	Balance in hand,	553 06
		$2106 06

We, your commtitee, have examined the above account and find it correct.

C. GADDY,
S. LEE,
T. REDFEARN.

A motion for adjournment was made and carried.

Prayer was offered by the Moderator, after which all united in a song of praise, during which the fraternal hand was given, and all seemed to feel a solemn, yet delightful tenderness of soul.

The Moderator then declared the Association adjourned, to meet in its next annual session with the Elizabeth church, on Friday before the second Sabbath in October, 1865.

A. L. STOUGH, Moderator.

V. T. CHEARS, Clerk.

REMARKS.

Thus closed the tenth annual meeting of the Association, and although it was not so largely attended as some previous meetings owing to few men at home, yet it was a pleasant and harmonious one. The reports from the churches show some degree of prosperity and progress, especially in the way of Sabbath Schools and contributions to benevolent objects. Much zeal was manifested in all the various operations in which we are engaged. But let us try and double our diligence in the work of the Lord during the ensuing Associational year so that we may record still more gratifying intelligence of activity and prosperity within our several churches.

◆

NAMES OF CHURCHES, PASTORS, CLERKS AND THEIR POST OFFICES.

CHURCHES.	PASTORS.	CLERKS.	POST-OFFICES.	
Mt. Olive,	E. C. Morton,	H. Grady,	White Store,	N. C.
Monroe,	W. H. Jordan,	B. Chears	Monroe,	"
Faulk's,	J. W. Davis,	Wm. Collins,	Beaver Dam,	"
Meadow Branch,	L. Bennett,	H. Bivens,	Richardson's Creek	"
Rocky River,	S. P. Morton,	Jas. Broadaway,	Ansonville,	"
Mineral Spring,	S. J. Fincher,	S. Rushing,	White Store,	"
Shiloh,	B. F. Reeder,	J. W. Benton,	Monroe,	"
Cross Roads,	B. F. Reeder,	Thos. Griffin,	Monroe,	"
Mt. Moriah,	W. F. Brasington,	K. C. Timmons,	Hornsboro',	S. C.
Philadelphia,	S. Head,	V. T. Chears,	Lane's Creek,	N. C.
Charlotte,	R. H. Griffith,	L. H. Smith,	Charlotte,	"
Waxhaw,	J. C. Croxton,	T. J. M. Yarbro',	Curcton's Store,	S. C.
Pleasant Valley,	A. L. Stough,	John Ross,	Pleasant Valley,	"
Olive Branch,	E. L. Davis,	J. E. W. Smith,	Olive Branch,	N. C.
Deep Creek,	S. J. Fincher,	J. T. Marsh,	Deep Creek,	"
Elizabeth,	S. Head,	Joel Baker,	Mt. Croghan,	S. C.
Bethel,	S. J. Fincher,	S. Parker,	Poplar Hill,	N. C.
Concord,	J. F. McLure,	S. J. Lindsey,	Concord,	"

STATISTICAL TABLE.

CHURCHES.	NAMES OF DELEGATES.	Baptized.	Received by letter.	Restored.	Dismissed.	Deceased.	Excluded.	Total.	For Minutes.
Mt. Olive,	Townley Redfearn, J. C. Morgan, I. Bivens,		2			1		155	$10 00
Monroe,	J. F. McLure, W. J. Willoughby*,	2			4	1		40	6 00
Faulk's,	Asa Faulks*, Wm. Collins*, Wm. Newsom*,	12	3	1		3		51	8 50
Meadow Branch,	J Q. Griffin, J. Hasty, J. Perry*,	15	4	2	1	3	2	138	12 40
Rocky River,	Thomas Avett, J. Martin, S. Lee,	12				1		92	10 00
Mineral Spring,	S. J. Fincher, [no letter],								
Shiloh,	Noah Helmns, J. Secrest, James Hill,	10			2		1	54	15 00
Cross Roads,	Thomas Griffin*,	2						10	1 00
Mt. Moriah,	Thos. Lowrey*, L H. Alsobrook, K. C. Timmons,					2	3	85	3 50
Philadelphia,	V. T. Chears, J. P. Gathings*, C. P. Harrell*,	1				1	1	61	5 50
Charlotte,	W. Boyd*, W. F. Windle*, L. H. Smith*,	35	6		10		2	143	25 00
Waxhaw,	J. J. Godfrey, Wm. Godfrey, Coleman Austin*,	4			4	1		80	6 00
Pleasant Valley,	A. L. Stough, John Ross*, Jesse Harriss*,	13	13					40	10 00
Olive Branch,	J. K. Griffin, J. J. Austin, J. E. W. Smith*,					1		42	8 00
Deep Creek,	J. T. Marsh, C. Gaddy, B. Teal,	26	5		3	1	1	103	10 00
Elizabeth,	S. Head, A. Woodward*, W. M. Brantley*,	10	6			1		76	10 25
Bethel,	No delegates,	4	5					33	3 00
Concord,	No delegates,	25						33	15 00

*Absent.

SUMMARY.

Churches,	18	Dismissed by letter,	24
Delegates present,	28	Excluded,	10
Pastors,	14	Dead,	16
Added by baptism,	171	Total,	1186
Added by letter,	44	Nett gain during the past year,	168
Restored,	3		

MINUTES AND PROCEEDINGS

OF THE

ELEVENTH ANNUAL SESSION

OF

Brown Creek Baptist Association,

HELD WITH

ELIZABETH CHURCH, CHESTERFIELD DISTRICT, S. C.,
***October* 6—9, 1865.**

COMPILED BY W. D. WEBB, Clerk

WADESBORO', N. C.:
PRINTED AT THE ARGUS OFFICE.

1865.

love is infanticide. In their silly embraces they are hugging their children to death! The reign of God over His children is a reign of grace. By the skillful blending of the motives of love and fear He establishes over His children most wisely efficient and salutary control. "Ye are not under the law but under grace," said an Apostle to Christians. Such should be the family government. The law of parental love should be shed abroad in the hearts of the children. Love, as well as truth, should be manifested in the whole of our intercourse with them—connected with parental dignity, firmness, unblamableness of moral deportment, and an awful displeasure against the moral obliquities of the family and others. Especially are mothers, "If clothed with those attractions or attributes which God has ordained as the peculiar adornments of the female sex," fitted for establishing and administering a parental reign of grace in the hearts of children. Here, mothers, is a Divine and noble work for your performance. O, shine with all the love of your hearts, with all the benevolent brightness of your countenances, upon the tender plants! As the beams of the sun descend upon the rosebud, causing it to expand and clothing it with vigor and beauty, so do you send down in the hearts of your children the refreshing and invigorating beams of truth and love. Thus shall their hearts be opened to every generous sentiment; and thus, by the Divine blessing, you shall at last be enabled to stand near the great white throne, and say, "Behold, O Lord, the children which Thou hast given me!" What a motive! What a work! How infinitely better, wiser, nobler, than gossip, and the gay and giddy trifling of degenerate pretenders of religion! Parents should implant, at as early a period as possible, the principle of obedience in the bosom of their children. They should, in order to accomplish this, bring to bear upon their young and tender minds the precept and example of the Father of the human family. He who said, "Children obey your parents," requires all his children to obey Him; and has taught us to require and enforce the obedience of our children. From the days of Adam until now, what has been the obvious aim of all the Divine dispensations but the implanting and maturing of the principle in the hearts of the children of men? To obey is better than sacrifice, and to hearken than the fat of rams; while rebellion has been characterized as the sin of witchcraft, and stubbornness as iniquity and idolatry.

In conclusion, much more could be said, and indeed a volume might be written, without exhausting the subject; but our limits forbid. We have only space to say to parents, school teachers,—in a word, all who have the training of children,—keep before them the perfect precept of our blessed Lord, remembering that you, with the writer, and these precious souls, must soon meet the impartial Judge of the quick and dead! May we then find mercy, is the prayer of your brother in Christ.

S. HEAD.

MISCELLANEOUS BUSINESS.

On motion, the following resolution was adopted:

WHEREAS, A rumor has reached us that the Cross Roads church in this Association is in disorder and confusion, therefore,

Resolved, That a committee be appointed to inquire into the condition and state of said church, and report at the next session of this body.

On motion, Elders A. L. Stough and J. F. McLure, and the Moderator, were appointed a committee to inquire into the condition of the Cross Roads church.

On motion, the following resolution, offered by Elder S. J. Fincher, was adopted:

Resolved, By the delegates and members of this Association, that we recommend that the members of the next Association commune with the Bethel Church, on Sunday of the next Association, if it be convenient to do so.

On motion, the Association took a recess of half an hour. Prayer by Elder S. J. Fincher.

After recess, the Chairman called the Association to order—prayer by Elder S. Head.

RULES OF DECORUM.

Elder A. L. Stough read before the Association the following Rules of Decorum, which, on motion, were adopted and ordered to be appended to the Minutes:

RULES OF DECORUM.

1. The business of the Association shall be opened and closed with prayer, by the Moderator, or some person on whom he may call to perform that service.
2. The Moderator and Clerk of the preceding year shall occupy their places until a new organization is effected.
3. In case of failure to elect any officer on the first ballot, the voting on the succeeding ballots shall be restricted to the two names having the highest number of votes on the first.
4. The Moderator shall preside over the deliberations of the Association, preserve order, and propound fairly every question which may be presented for consideration, and ascertain and announce the decision. He shall always rise from his seat to take the vote of the Association. He shall take no part in debate without first calling some other person to the Moderator's Chair. He shall not vote, except the Association be equally divided, and in that event he shall give the casting vote. He shall decide all questions of order, and his decision shall be silently submitted to, unless a regular appeal be taken, and his decision reversed by a majority of the Association.
5. The Clerk shall be responsible for all the papers and documents committed to his care. He shall keep a fair and faithful record of all the proceedings of the Association.
6. The Treasurer shall receive all moneys of the Association, and pay them over by order of the Association.
7. No member shall address another by any other appellation than that of brother.
8. The names of members shall be enrolled by the Clerk, and called over as often as the Association may require.
9. The Moderator shall be the last person to speak upon the subject under consideration previous to the vote being taken, and shall give the casting vote in case of a tie.
10. No person shall speak more than once on the same subject until all the members who may indicate a wish to speak shall have spoken, nor shall he speak more than twice without leave of the Association.
11. No subject which shall have been decided shall be again considered during the same session, unless a member who voted in the majority shall move a reconsideration.
12. Every report offered and resolution proposed to the Association, and

every amendment offered, shall be submitted in writing, and being thus submitted and seconded shall be disposed of as the Association shall see fit.

13. No delegate from any of the churches composing this Association shall be received after the roll is called on Friday, unless prevented by unavoidable detention—that to be decided by this body; and no delegate be granted leave of absence without a valid excuse, the excuse to be rendered before this body and its decision left to the members thereof.

14. Arrangements for devotional exercises and preaching during the session, except on Sabbath, shall be submitted to the pastor and deacons of the church where the Association shall convene.

15. One-fourth of the delegates appointed shall constitute a quorum for business, and all questions shall be decided by the vote of a majority of the members present.

16. All electioneering for officers of the Association shall henceforth be discontinued.

17. At the opening of every annual meeting of the Association these Rules shall be read.

MISCELLANEOUS BUSINESS.

A motion was made and carried to send Corresponding Messengers to the Fairfield Association. Elders S. Head and A. L. Stough, and Brother Y. J. M. Yarbrough were appointed Corresponding Messengers to said Association.

On motion, the present and former Clerk are allowed fifteen dollars in specie, or its equivalent in current funds, for their services, to be paid at the next session of this body.

On motion, Brother V. T. Chears was exonerated from all blame relative to the Minutes of last session.

On motion, the Clerk was ordered to have the Minutes published at the *Argus* office, in Wadesboro'.

On motion, the Clerk was ordered to have Minutes published to the amount of money sent up for that purpose, and distribute to each church in proportion to the money they sent up for Minutes.

On motion, the Clerk was authorized to draw upon the Treasurer for money to pay for publishing the Minutes.

On motion, it was resolved that we consider the propriety of a standing Presbytery in this Association for the ordination of Ministers.

On motion, it was resolved that we recommend to the respective churches of this Association that they adopt the plan of electing their pastors, or supplies, indefinitely, and the party desiring a change shall give the other three months' notice thereof.

Elder J. F. McLure offered the following resolutions, which, on motion, were unanimously adopted:

Resolved, That we return our thanks to the church of Elizabeth, for the kind and hospitable manner which they have entertained the delegates and ministering brethren of this Association.

Resolved, That the thanks of this body are due, and are hereby tendered, to the Moderator and Clerk of this Association, for the able and dignified manner which they have discharged the duties of their respective offices.

Resolved, That Friday before the second Sabbath in May be observed by the different churches in this Association as a day of fasting, humiliation and prayer.

A motion for adjournment was made and carried. The brethren joined in singing a delightful hymn, during which the fraternal hand was given; after which Elder A. L. Stough led in prayer.

The Association then adjourned, to meet with the Bethel Church, Union County, N. C., on Friday preceding the second Lord's day in October, 1866.

D. A. COVINGTON,
Moderator.

W. D. Webb, *Clerk.*

CHURCHES, PASTORS, CLERKS, AND POST OFFICES.

CHURCHES.	PASTORS.	CLERKS.	POST OFFICES.
Mount Olive	S. J. Fincher	D. T. Redfearn	White's Store, N. C.
Monroe	P. Snider	B. Chears	Monroe. N. C.
Faulk's	J. W. Davis	Wm. Collins	Beaver Dam, N. C.
Meadow Branch	L. Bennett	H. Bivens	Richardson's Creek.
Rocky River	S. P. Morton	J. Broadaway	Ansonville, N. C.
Mineral Springs	S. J. Fincher	S. Rushing	White's Store, N. C.
Shiloh	B. S. Reader	J. W. Benton	Monroe, N. C.
Cross Roads			—
Mount Moriah	B. S. Reader	K. C. Timmons	Hornsboro', S. C.
Philadelphia	J. F. McLure	V. T. Chears	Lane's Creek, N. C.
Charlotte	R. H. Griffith	L. H. Smith	Charlotte, N. C.
Waxhaw	J. S. Croxton	H. W. Sanders	Cureton's Store, N.C.
Pleasant Valley	A. L. Stough	J. Ross	Pleasant Valley, N.C.
Olive Branch	E. L. Davis	J. E. Smith	Olive Branch, N. C.
Deep Creek	S. J. Fincher	W. D. Webb	Deep Creek, N. C.
Elizabeth	S. Head	J. Baker	Mount Croghan, S.C.
Bethel	S. J. Fincher	S. H. Parker	Poplar Hill, N. C.
Concord			—
Deep Springs	J. W. Davis	J. F. Caudle	Lanesboro', N. C.

STATISTICAL TABLE.

CHURCHES.	NAMES OF DELEGATES.	Baptized.	Rec'd by Letter.	Restored.	Dismissed.	Deceased.	Excluded.	Total.	Paid for Minutes.
Mount Olive	T. Redfearn, J. Bivens, D. T. Redfearn		1		1	7	2	146	$4 00
Monroe	*W. J. Willoughby, J. F. McLure, D. A. Covington					1		39	1 10
Faulk's	Wm. Newsom, R. Pope, Wm. Collins	16		1	2			68	2 00
Meadow Branch	T. W. Griffin, J. Perry, *H. B. Griffin	5	1			2		142	2 50
Rocky River	*D. D. Davis, S. P. Morton, J. Curlee	14	1	3			1	115	2 00
Mineral Springs	S. J. Fincher, J. D. Green, S. Rushing	6		2	1			53	1 00
Shiloh	J. W. Benton, *J. Helms, *J. Secrest	5				2	1	57	80
Cross Roads	No Delegates								—
Mount Moriah	K. C. Timmons, D. Rushing, J. A. Lowery					1	3	34	50
Philadelphia	V. T. Chears, *J. Lee, *B. Parker	1			1	1		64	1 00
Charlotte	*W. F. Windle, S. J. Fincher							136	4 00
Waxhaw	Y. J. M. Yarbrough, *J. Sanders, *J. McNeely	4			2	1		60	1 00
Pleasant Valley	A. L. Stough, J. C. Russell, R. Orr	21	8	1	1			69	2 50
Olive Branch	G. W. Baucom, M. B. Simpson, E. Gaddy	13	1		1		1	55	2 00
Deep Creek	W. D. Webb, E. Gulledge, J. T. Marsh	2	3		1	4	3	96	2 90
Elizabeth	S. Head, G. W. Huntley, J. Baker	1				1		76	1 75
Bethel	S. H. Parker, H. T. Meggs, S. Ross	1	1			2		38	1 00
Concord	No Delegates								—
Deep Springs	J. Caudle, J. Phifer *Absent.	6	10				1	32	1 50
	Total	95	26	7	10	22	12	1277	31 55

SUMMARY.

Churches,	18	Pastors,	12
Delegates present,	38	Net gain during the past year,	91

56 34

MINUTES

OF THE

BROWN CREEK BAPTIST ASSOCIATION.

ELIZABETH M. H., CHESTERFIELD DISTRICT, S. C.,
October 6th, 1865.

The Brown Creek Baptist Association, pursuant to its last adjournment, met with the church at this place, in its Eleventh Annual Session.

Elder S. P. Morton preached the Introductory Sermon, from First Epistle General of John, iv. chap. and part of the 8th verse: "For God is love."

After a short recess, the Association was called to order by Elder A. L. Stough, Moderator of the last session. Prayer by Elder J. F. McLure.

On motion, Elder J. F. McLure and Brother D. A. Covington were appointed Reading Clerks.

The letters from the churches were read, and, a quorum being present, the election of officers was announced as in order. Brethren K. C. Timmons and S. H. Parker were appointed tellers. An election being held, Brother D. A. Covington was elected Moderator, and W. D. Webb, Clerk.

Churches seeking admission into this Association were invited to present their letters. The Deep Spring church came forward with a letter, and, after some appropriate remarks, was, on motion, unanimously received into this body.

Messengers from sister Associations were cordially invited to take seats with us, when Brother James Funderburk, from the Moriah Association, presented himself, and was cordially received by the Moderator presenting the right hand of fellowship.

APPOINTMENT OF COMMITTEES.

The Moderator then proceeded to appoint the following committees:

On Arrangements—Elder A. L. Stough, K. C. Timmons, and V. T. Chears.

On Request and Queries—S. Head, N. D. Orr and T. W. Griffin.

On Finance—T. Redfearn, W. Newsom, S. H. Parker.

On Religious Exercises—The Pastor and Deacons of this church.

On motion, Brother T. Redfearn was released of all responsibility relative to the Confederate funds placed in his hands last year.

On motion, adjourned to meet at 9 o'clock, to-morrow morning. Prayer by Elder J. C. Russell.

SATURDAY MORNING, *October 7th*, 1865.

At the appointed hour the Moderator took the chair.

After singing a hymn, Elder S. J. Fincher led in prayer.

Letter from the Charlotte church was read, and the names of the Delegates enrolled in the Statistical Table.

REPORT OF COMMITTEE ON ARRANGEMENTS.

The Committee on Arrangements reported. Elder A. L. Stough, chairman of the committee, offered a report, to be a permanent guide for the Association in future; which, on motion, was adopted, and ordered to be inserted in the Minutes.

The following is the report:

STANDING RULES OF ORDER OF BUSINESS.

1. Introductory Sermon.
2. Association called to order.
3. Reading of the Letters from the Churches and enrolling the names of Delegates.
4. Election of Moderator and Clerk.
5. Admission of new Churches.
6. Invitation to Visiting Brethren and Corresponding Messengers.
7. Appointment of Committee on Finance.
8. Appointment of Committee on Request and Queries.
9. Appointment of Committee on Religious Exercises.
10. Report of Corresponding Messengers.
11. Appointment of Corresponding Messengers.
12. Reports—1st, Missions; 2d, Education; 3d, Periodicals; 4th, Sabbath Schools; 5th, Ministerial Support.
13. Appointment of Writers on Missions, Education, Periodicals, Sabbath Schools, and Ministerial Support.
14. Missionary's Report.
15. Appointment of Place of next Association.
16. Appointment of Preachers for next Association.
17. Report of Committee on Finance.
18. Report on Request and Queries.
19. Reports of Committees not elsewhere called for.
20. Deferred and Unfinished Business.
21. Miscellaneous Business.
22. Adjournment.

On motion, the Constitution and Rules of Decorum were read.

Ministering brethren present were invited to take seats with us and participate in our deliberations.

REPORTS FROM CORRESPONDING MESSENGERS.

Reports from Corresponding Messengers to sister Associations were called for.

The brethren appointed to attend the Welsh Neck Association reported non-attendance, and, after stating their reasons, were excused.

Elder S. Head reported that he attended the Moriah Association, and was cordially received.

The brethren appointed to attend King's Mountain, Yadkin and Broad River Associations, reported non-attendance. On motion, Elders A. L. Stough, S. J. Fincher and J. F. McLure were excused.

APPOINTMENT OF CORRESPONDING MESSENGERS.

The following brethren were appointed to attend Associations with which we are in the habit of corresponding:

Welsh Neck—Elders J. F. McLure, S. J. Fincher and J. C. Russell.

Moriah—Elders A. L. Stough, S. J. Fincher and J. F. McLure.

Pee Dee—Elders S. P. Morton, J. D. Green and Wm. Newsom.

King's Mountain—Elders A. L. Stough, J. F. McLure and J. C. Russell.

Broad River—Elders A. L. Stough, J. F. McLure, and Brother R. Orr.

Yadkin—Elders R. H. Griffith, A. L. Stough and Brother R. Orr.

On motion, those brethren who are appointed to attend corresponding Associations are earnestly requested to endeavor to attend, and in case of necessary failure they will send letters giving their excuses, and cordially invite said Associations to correspond with us.

On motion, it was ordered that a Corresponding Letter be appended to the Minutes, and that it supercede all letters or certificates of corresponding brethren—the letter to be prepared by Elder A. L. Stough.

MISCELLANEOUS.

On motion, the current business was temporarily suspended to attended to pledges made last year.

On motion, the Association accepts Elder J. F. McLure's proposition to receive $15 in specie for services rendered as Missionary last year, and releases the churches from their pledges.

REPORT ON PERIODICALS.

The report on Periodicals, prepared by Elder A. L. Stough, was read, and on motion adopted. It is as follows:

The circulation of a good religious paper among us we regard of vital importance to us as Christians and as a denomination. We, perhaps, have never so fully felt the importance of periodical publications among us, and especially of our own, than since we are deprived of its advantages. But, to what extent the spiritual welfare of our denomination has been promoted by the circulation of the "*Biblical Recorder*," it is not possible to say. But are we saying too much when we ploclaim with confidence that it was one of the most efficient means of accomplishing the great ends of the Church—that it accomplished much in the advancement of the Redeemer's kingdom, which, as far as human means are concerned, could not have been effected in any other way? Is it too much to believe, that, in advocating our public interests and discussing our distinctive principles, it has conduced much towards unity of feeling and sentiment among our brethren—that it aided in the suppression of error and in the advancement of truth, and that its weekly communications have given an impulse to benevolent effort? In view of these considerations, how can we do without the *Recorder*, or a similar religious paper? Can we do without this source of instruction and pleasure to ourselves, and of dread to our enemies? Can there be any hesitation on this subject?

We are unable to compress in this report all that we could say, all that ought to be said, in behalf of religious periodicals, and would therefore propose that it be

Resolved, That the imperative duty of Baptists to God, to the truth, and to themselves, requires that they should take their full part in having every family supplied with a good Baptist paper.

Resolved, That we hear, with emotions of joy, of the prospect of the speedy reappearance of our beloved denominational organ, the *Biblical Recorder*.

REPORT ON MINISTERIAL SUPPORT.

The report on Ministerial Support was called for.

Elder S. J. Fincher, who was appointed to write on this subject, failed to present any report; and, after some interesting remarks by Elder A. L. Stough, he was excused.

On motion, Brother V. T. Chears was appointed to write an essay on Ministerial Support, with directions to have it appended to the Minutes of this session.

The following is the Report subsequently prepared by Brother V. T. Chears:

The Apostle Paul, in his Epistle to the Corinthians, declares to preach the Gospel to be the only business of a Minister. They shall have no other avocation or calling—shall not permit their minds to be encumbered with the cares of the world—shall not give themselves any concern about the necessary provisions of life—for he expressly declares that they who preach the Gospel shall live of the Gospel.

Now, if Ministers are to give themselves no concern about the necessary provisions of life, we ask how are they to get them? The same Apostle answers the question. He says, "Who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?" Now, are we not the vineyard and the flock planted and fed by our Ministers, and do we give them of our fruit and of our milk? Do we unloose their hands from the plow, and tell them to give themselves no concern about the necessary comforts of life—that we will provide for them? Do we give them time to study, and place in their hands the means necessary to furnish themselves with the proper books, in order that they may thoroughly understand the lesson they teach and fully comprehend the work to which they are called, and make themselves intelligent, acceptable, and successful preachers? Do we enable them to move their families in the same circle with those of the churches they supply? and themselves to keep pace with the increasing intelligence of the age? Do we throw off all reserve and formality towards our Ministers, and by our acts of kindness make them feel that we love and respect them, and that in us they have friends to whom they can make known all their temporal wants and necessities, knowing that we will speedily supply them? No, brethren, we do none of these things, and yet the Bible plainly tells us that it is our duty to do them all. It is true, at the end of each year we give to our Pastors a few stingy dollars, and then dismiss them from our minds for twelve long months, during which time we never ask the question, Does the sum paid by us give you food and raiment, so that you can devote yourself wholly to the ministry? And when we see our Pastors in distressed circumstances, so that they are often cramped when they are trying to preach the word of God, do we ever go to them and say, Brother, give yourself no uneasiness about your condition and the wants of your family—but break to us, and our sons, and to our daughters, the bread of eternal life, and we will break to you and to yours the bread of temporal life?—bring to us the gospel in its purity, its power, and its loveliness, and we will send to you the necessary comforts and blessings of life? Brethren, let us make haste to do all these things, knowing that we are all co-laborers in the vineyard of the Lord, and that He will hold us responsible for the manner in which we discharge obligations resting upon us. Let us unloose the hands of our Ministers, and send them forth to preach the gospel untrammeled by the cares of the world, and then may we expect to see Zion arise and shine forth bright as the sun, clear as the moon, and terrible as an army with banners. Then may we expect to see our children and our neighbors come flocking to the standard of the Lord, for they shall all know Him, from the least to the greatest. Then will charity, Christian fellowship and brotherly love abound, and peace and good will exist towards all men.

REPORT ON DOMESTIC MISSIONS.

The following report on Domestic Missions was read, and, on motion, was adopted and ordered to be published in the Minutes:

Dear Brethren: I wish to lay before you the great work of Home Missions. The Word says, Lay by you upon the first day of the week as the Lord hath prospered you. Again, The disciples gave; every one, according to his ability, determined to send relief, &c. While the ability of the disciples differed, they were not puffed with pride and bigotry, but acted according to that ability. Here we learn a lesson that teaches that we can all do something in this very important work—not that we should do nothing because we cannot do as much as the great men.

Paul says the people of Macedonia and Achaia were debtors to them at Jerusalem, from whence the gospel was first proclaimed. Here we learn that if the gospel has been sent unto you it is your duty to support that gospel. Now, brethren, the Scriptures are so plain and positive on this subject it is superfluous for me to write; for "he that knoweth his master's will, and doeth it not, shall be beaten with many stripes." Fear the Lord, and be prompt in duty. B. S. READER.

REPORT ON SABBATH SCHOOLS.

The report on Sabbath Schools, prepared by Brother V. T. Chears, was read, and, on motion, was adopted and ordered to be printed, as follows:

It is impossible to set too high an estimate on this institution. It has a tendency to keep the children from habits to which they might become addicted; but, above all, impressions are made in Sabbath Schools that result in the conversion of many children to God. These, with many other arguments, might be adduced in favor of this most noble organization.

We fear, judging from the small number of schools connected with the churches, reported in their letters, that we are not yet, as an Association, adequately impressed with its importance. There seems to be a deplorable want of attention to this noble and blessed work In order to make deeper interest among our churches we suggest that more prominence be given to this subject at our associational meetings and by our Ministers in their pastoral labors.

On motion, the Association took a recess of half an hour. Prayer by Elder J. M. Garrison.

AFTER RECESS.

Association met pursuant to adjournment. Prayer by Elder A. L. Stough.

Elder J. M. Garrison, Corresponding Messenger from the Moriah Association, was affectionately invited to take a seat with us and participate in our deliberations.

RESOLUTIONS ON SABBATH SCHOOLS.

The following resolutions were offered by Elder A. L. Stough, and, after many interesting and eloquent remarks by the same, were, on motion, adopted:

1. *Resolved*, That it is of vital importance to the interest of the churches to sustain Sabbath Schools, and that we will do all we can in our respective churches to advance this noble cause.

2. *Resolved*, That each church be recommended to report to this Association whatever is doing in this cause; also, the number of scholars, teachers, volumes in library, and number of conversions.

3. *Resolved*, That at the next annual session of this Association a Sabbath School meeting be held on the Lord's day morning, and that the services of some brother or brethren be procured to address such meeting.

On motion, Elder A. L. Stough was appointed to address the people on the morning of the Sabbath of the next Association on the importance of Sabbath Schools.

APPOINTMENT OF WRITERS OF REPORTS.

The Moderator then proceeded to appoint brethren to write reports on subjects for the next Association, as follows:

On Missions—Elder J. F. McLure.
On Education—Brother R. Orr.
On Periodicals—W. D. Webb.
On Sabbath Schools—Elder S. Head.
On Ministerial Support—Elder A. L. Stough.

MISSIONARY'S REPORT.

The Missionary's report was called for, read, and, on motion, was adopted and ordered to be published in the Minutes. It is as follows:

According to a standing resolution of this Association, it becomes my duty to lay before you my Annual Missionary Report. I have labored with the church at Concord about three-fourths of the past associational year. There has been a continued manifestation on the part of the church and congregation at that place to receive the truth as it is in Jesus; but owing to the distracted condition of the country there has not been that degree of prosperity in the church that was anticipated by your Missionary. The congregations are large and attentive. Two members only have been added, and one has died. As the church letter will set forth the condition and statistics of the church, I will conclude this report by humbly submitting to you the importance of continuing to that lone church your fostering care, by your prayers and money. Respectfully submitted: J. F. McLURE.

CHURCH PLEDGES FOR MISSIONARY PURPOSES, &C.

Elder J. F. McLure offered the following resolution, which, after many interesting remarks by Elders S. J. Fincher, A. L. Stough and others, was adopted:

Resolved, That this Association inquire into the condition of the destitute portions of its bounds and take means to supply it with Baptist preaching.

The churches pledged the following amounts to pay a Missionary to preach to the destitute portions of this Association: Mount Olive, $10; Mineral Springs, $10, Mount Moriah, $5; Waxhaw, $10; Pleasant Valley, $30; Deep Creek, $5; Elizabeth, $10; Charlotte, $25; Deep Spring, $5; Monroe, $5. Brother V. T. Chears made an individual pledge of $25.

On motion, it was directed that a Missionary be allowed $1.50 in specie, or its equivalent in current funds, per day, for all time he may devote to preaching to the destitute portions of this Association; and if it be necessary to invite help on any occasion, Ministering Brethren acceding to such invitation be allowed the same pay.

On motion, Elder J. F. McLure was appointed Missionary to labor in the bounds of this Association.

Elder A. L. Stough offered the following resolutions, which, on motion, were adopted:

Resolved, That we pledge to our Missionary our sympathy and our prayers.

Resolved, That it be recommended to each church in this Association, at some suitable period of the year, to consider specially our various benevolent objects, and secure, as far as possible from every one of its members, a free-will offering in their behalf.

On motion, Elder A. L. Stough was released from preaching the Missionary Sermon on to-morrow, and allowed a subject of his own choosing.

REPORT OF COMMITTEE ON REQUEST AND QUERIES.

The Committee on Request and Queries made their report, which, on motion, was adopted, as follows:

We, your Committee on Request and Queries, respectfully report as follows:

1. We find, upon examining the letters from the different churches composing this body, the following petitions, namely: One from Waxhaw, one from Mount Olive, one from Meadow Branch, one from Bethel, and one from Deep Creek church, all asking that this body may convene with them in its next annual association.

2. We find a general request from all the churches that they may be remembered in the prayers of this body. This report is most respectfully submitted: N. D. ORR, *Chairman*.

PLACE OF NEXT ANNUAL MEETING.

On motion, it was resolved that the next meeting of this body be held with the Bethel church, Union county, N. C., commencing on Friday before the second Sabbath, in October, 1860

LEAVES OF ABSENCE.

Leave of absence was asked for by the following brethren, and granted by the Moderator: J. A. S. Curlee, S. H. Parker, Wm. Collins, R. Pope, Allen Caudle, S. P. Meggs, J. W. Benton, T. W. Griffin, M. B. Simpson, G. W. Baucom, E. G. Gaddy, and J. Phifer.

On motion, adjourned to meet at 9 o'clock Monday morning. Prayer by Elder S. J. Fincher.

LORD'S DAY, October 9th, 1865.

The weather being clear and pleasant, a large and orderly congregation assembled this morning to hear preaching. According to previous arrangements, Elder A. L. Stough preached, in the church, from Matt. xvi., 26: "For what is a man profited, if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?" At the same time, Elder S. P. Morton preached to a portion of the congregation in the academy. After a suitable recess, Elder J. F. McLure preached in the church and Elder J. C. Russell in the academy. The God of all grace, grant that the word so faithfully preached this day, may prove a blessing to the Elizabeth church and the community around.

Monday Morning, *October* 9, 1865

The Association met pursuant to adjournment.

Prayer by Elder J. Greene. After calling the roll the Minutes of Friday and Saturday were read and approved.

CORRESPONDING LETTER.

The Corresponding Letter, prepared by Elder A. L. Stough, was read, and, on motion, unanimously adopted. It is as follows:

Dear Brethren: Through a well ordered and kind Providence we have again been permitted to come together as an Association, to inquire after the best means for promoting the interest of our beloved Zion, and to transact business, as we conceive, for the Lord—business connected with eternity, in which we are personally concerned. Our session convened under favorable circumstances—the weather very fine, and the delegation tolerably full. One new church was admitted. The reports from the churches show some degree of prosperity. Some of the churches have been blessed with revivals and considerable additions to their members. The churches remain firm in the great doctrines of the gospel.

The object of this Epistle is not so much to show what has been done—for this our Minutes show—as to invite from you a continuance of your correspondence to the end that our Christian union may be promoted. We regard this both as a Christian privilege and a Christian duty. We are sorry to say that we had the aid of only one Association—namely, the Moriah. We hope, in future, that our sister Associations will appoint such brethren as will fill their appointments. We shall be happy, brethren, to receive your visits as heretofore. We have appointed Corresponding Messengers, and hope many of them may be in attendance at your respective sessions, for Christian fellowship is pleasant, cheering, and encouraging. Our next session will be held with the Bethel church, Union county, N. C., commencing on Friday before the second Lord's-day in October, 1866.

That we may be permitted to meet you there, to propose and execute for the Master's work, is our heartfelt prayer.

Grace, mercy, and peace to all who love the Lord Jesus Christ in sincerity and truth.

APPOINTMENT OF PREACHERS FOR NEXT ASSOCIATION.

On motion, Elder J. F. McLure was appointed to preach the Introductory Sermon at the next session of this body; Elder J. C. Russell his alternate.

On motion, Elder A. L. Stough was appointed to preach a sermon on Baptism, on Sabbath of the next Association, at 11 o'clock a. m.; Elder S. J. Fincher his alternate.

On motion, Elder S. Head was appointed to preach the Missionary Sermon in the afternoon on Sabbath of the next Association; Elder R. H. Griffith his alternate.

REPORT OF FINANCE COMMITTEE.

The Committee on Finance made the following report, which, on motion, was adopted:

Chesterfield District, S. C., October 7th, 1865.

The Finance Committee's report for the Brown Creek Association:

	Pledged for last year.		*For Minutes.*	
	Gold.	Currency.	Gold.	Currency.
Mount Olive	$1 25	...	...	$4 00
Monroe	2 50	...	...	1 10
Faulke's	50	...	...	2 00
Meadow Branch	...	...	$2 50	...
Rocky River	...	$1 00	2 00	...
Mineral Springs	1 00	...	1 00	...
Shiloh	...	...	...	80
Cross Roads	...	...	...	...
Mount Moriah	...	...	...	50
Philadelphia	1 25	...	...	1 00
Charlotte	...	...	...	4 00
Waxhaw	1 00	...	1 00	...
Pleasant Valley	2 50	...	2 50	...
Olive Branch	1 25	...	1 00	...
Deep Creek	1 25	...	90	2 00
Elizabeth	2 50	...	1 75	...
Concord	...	...	...	...
Deep Springs	...	...	...	1 50
Bethel, by S. H. Parker	...	...	...	1 00
	$15 00			
By credit to Elder J. F. McLure	15 00			
Amount on hand		$1 00	$12 65	$17 90

We, the Finance Committee, find $12.65 in gold and $18.90 in currency, amounting to $31.55, sent up from the churches for Minutes. All of which is respectfully submitted:

WM. NEWSOM.
S. H. PARKER.

SUPERANUATED MINISTERS.

The following report in relation to Superanuated Ministers, prepared by the committee appointed at the last session of this body, was read, and, on motion, unanimously adopted:

The committee, to which was referred, at the last term of this Association, the arrangement of some plan for the support of superanuated preachers of our faith and order, within the bounds of this Association, beg leave to report: That after they were notified of their appointment, through the Minutes, our country was in such a distracted and ruined condition they thought it best to defer the matter to a future day. Respectfully submitted:

D. A. COVINGTON,
T. REDFEARN.

On motion, it is requested that each church in this Association, at some suitable time, make a collection and raise funds, to be held by the Association, for the benefit of superanuated ministers.

REPORT ON SUNDAY SCHOOL AGENT.

The committee, appointed at the last session, to employ a Sabbath School Agent for this Association, made the following report, which, on motion, was adopted:

The Committee, appointed at the last session of the Brown Creek Baptist Association, for the purpose of employing a Sunday School Agent for said Association, beg leave to report:

That they had a meeting on the subject to and for which they were appointed, at the seat of the Mount Olive Baptist church, Anson county, N. C., on Saturday, the 15th day of July last, (1865,) when and where the matter submitted to them was duly taken into consideration; and they were then unanimously of the opinion, under all the circumstances, that it would be impracticable for them to obtain, at that late hour, such a Sunday School Agent as would be approved and accepted by your body, more than half of the associational year having then expired; and, unless an efficient agent could be obtained, we considered there had better be none. All of which is respectfully submitted. This 7th of October, 1865.

T. REDFEARN, *Chairman.*

REPORT ON THE EDUCATION OF YOUTH.

The following report, prepared by Elder S. Head, was read, and, on motion, unanimously adopted, and ordered to be published in the Minutes:

On Religious Education of Youth.—We take, as the foundation of our remarks, the following from the Scriptures, viz: "And ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord."—Eph. vi., 4. "Fathers, provoke not your children to anger, lest they be discouraged."—Col. iii., 21. "And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."—Deut. vi., 6, 7. We approach the subject of the religious training of the youth with trembling. The importance of it—a sense of our own weakness—presses us back from our duty. We feel that everlasting things are often suspended on a moment; and that the everlasting weal or woe of some, or many, may be involved in the present effort. Encouraged, however, by the promise of the Divine assistance in every attempt to do good, we undertake the task before us with the assurance that this humble effort shall not be in vain; for words of truth, as well as virtuous actions, tell strongly massive minds that everything has influence; that evil influences to evil, and good to good; that like produces like, and a multiplication of solar atoms makes our days, and drops our showers. So, should the truth to be advanced in this essay, bring but one person, as its immediate fruit, to the practice of the principles inculcated in our text, this one may operate on a dozen, and these on a hundred, and these on a thousand, until the number benefited, or saved, shall be as the stars of the sky for multitude, and as the sands of the sea-shore, innumerable.

We are to consider the Divine government as a model for the parental. The motives of the Divine government may be classified under two heads: First, motives of love; second, motives of fear. Faith and hope are the mediums through which the mind is supplied with these motives. Love is exhibited by the promises of God; fear by His threatenings. Hope is distinguished from faith by its respect to futurity—being a desire and expectation with respect to future good. Faith contemplates evil as well as good, and refers to things past as well as future. Both of these principles are of vital importance in the government of God. Hence, it is said, we are saved by hope, and that without faith it is impossible to please God. Faith and hope, then, being first principles in the Divine government, should also be first principles in the parental government; for test the matter, if you please, with all the strictness of philosophy and logic, and you will find that faith and hope are no less necessary in children towards their parents than in Christians towards their God—that children can no more obey, with uniform fidelity, their earthly parents, without a uniform belief of the word of their parents as the mainspring of their obedience, than men can obey God, with uniform fidelity, without an unwavering belief of the word of His unerring and heavenly truth. We rejoice, at this period, that it is not necessary to attempt to prove that true faith is expected in the human mind by truth, especially to those that believe the Bible to be the word of God. Truth is its atmosphere—moves and gives it being—and imparts to it all its mighty energy. These things being granted, and it being also admitted that faith is an essential principle of family government, it follows that parents, in the whole of their intercourse with their children, should invariably speak the truth. This is a principle which must on no occasion be disregarded. God has never spoken a falsehood. We believe it is impossible for Him to lie. This is the foundation upon which Christianity rests. Remove this and the whole superstructure would fall to the ground, and confusion and ruin necessarily follow. If parents would exert a good influence over their children, let them constrain them by always speaking the truth, and to place implicit confidence in their word. They will thus establish an influence over their children similar to that which God exercises over the children of faith. The opposite to this is death to all healthy family government. The parent who tells his children willful untruths is a satan in his family. He not only teaches them the practice of falsehood by his own example, but to disbelieve him even when he speaks the truth. There is always something disgustingly mean in lying. How superlatively mean, and even satan-like, when parents are the falsifiers, and children the corrupted dupes of their deception! Let every one speak the truth to his neighbor, is an apostolic precept. Should we not then feel ourselves bound to speak the truth to our children? Little children, we know, until they have been a few times deceived, believe with the utmost readiness and facility whatever their parents tell them—they feel their entire dependence upon their parents. See how the little child, when it supposes danger to be approaching, will cling to the bosom of its mother. It looks to her by an act of faith for protection—with her it feels secure, it believes she can protect it. By their organization, God has made our children to be the docile subjects of all judiciously administered correction and instruction. They not only believe their parents until deceived by them, but they attribute to them strength, wisdom, beauty—almost every perfection. So that, by their respectful and even exaggerated conception of the qualities of their parents, are they fitted for obedience to parental government. Certainly this is the Lord's doings. It is marvelous in our eyes! Let us avail ourselves of these gracious means. O! with the Divine government before us, and with all the means by which it is made our privilege to be imitators of God, shall we pour moral contaminatien into the temple of the infant heart? Shall we make it the residence of demons, the abode of mammon, the den of wordliness, and of ten thousand carnal and thievish principles? Heaven forbid it! Hope, too, as well as faith, should be used by parents for governmental purposes. They should place, in advance of their children the benefits to their daily and hourly well doing the requirements of filial obedience. Their motives, as soon as the young are capable of profiting by them, should be in part spiritual. We say in part, because from the weakness and fleshiness of the infant mind, it must be obvious to all that children are, for some time after birth, incapable of profiting by spiritual motives; and not being susceptible of such motives, it will be necessary to present to their minds considerations secular and temporary as motives of action. Thus acts, in regard to the family of man, our Heavenly Father. He not only exhibits spiritual good as the object of our hope—the blessedness which Christianity imparts in this life and the life to come; but He tells us that "Godliness is profitable unto all things; having the promise of this life and that which is to come." In harmony, therefore, with Christianity, even the best men may be attracted in matters of duty by rewards or blessings to be enjoyed only in this life; and if so, how much more our short-sighted children! Of the motives to be used, however, parents must judge. We have only space to add, that a motive power, adequate to the attraction of children to willing obedience, should, as far as possible, be made to bear upon their minds; and that the motives to be used should in no instance be such as to conflict with spiritual motives, or to thwart those ennobling principles which should adorn the man of God in his onward march to perfection. But not only by motives deduced from future temporary and eternal good does our Heavenly Father give even His children, but also by motives of fear. If his children offend he "visits their ingratitude with the rod, and their transgressions with stripes." He scourgeth every son whom He receiveth. This discipline, we are told, yields the peaceable fruits of righteousness to those that are exercised thereby. So the wise man informs us, foolishness is bound up in the heart of the child, but the rod of correction will drive it far from him. The rod and reproof give wisdom, but a child left to himself bringeth his mother to shame. He that spareth the rod hateth his son. It is evident from the teachings of the Scriptures, that the rod may be used in love. Experience abundantly confirms the same. Many a parent has regretted, when too late, their folly in sparing the rod. It should be used—not in wrath, not in a passion of anger, but benevolently—as a means to an end, as a medicine for the removal of a disease. Would you suffer children's bodies to perish, rather than put them to pain in eradicating a disease, which, if suffered to remain, would be fatal? Would not this, in effect, be hating them? And what do you call that sentiment or feeling, or class of feelings, which permits you to suffer all sorts of moral diseases to increase and fester and corrupt the soul, rather than put them to correcting their faults? Such parents must be, at least in their own conceits, wiser than Solomon. Their

MINUTES AND PROCEEDINGS

OF THE

12th ~~SEVENTH~~ ANNUAL SESSION

OF THE 1866

Brown Creek Baptist Association,

HELD WITH

BETHEL CHURCH, UNION COUNTY, N. C.,

OCTOBER 12, 13, 186~~7~~6

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OCTOBER 12, 13, 1866

COMPILED BY W. D. WEBB, CLERK.

WADESBORO', N. C.:
PRINTED AT THE ARGUS OFFICE.
1867.

MINUTES.

BETHEL M. H., UNION COUNTY, N. C.,
October 12th, 1866.

The Brown Creek Baptist Association, pursuant to its last adjournment, met with the church at this place, in its Twelfth Annual Session.

Elder A. L. Stough, by request, preached the Introductory Sermon, from Acts, 12th chap. and 24th verse: "But the word of God grew and multiplied."

After a short recess, Brother D. A. Covington, Moderator of the last session, called the Association together. Prayer by Jas. Green, a Licentiate.

Elders A. L. Stough and W. F. Brasington were appointed Reading Clerks.

The letters from the churches were read, and, a quorum being present, the election of officers was announced as in order. Brother D. A. Covington stated that he had served that body nine years as Moderator, and respectfully declined a re-election; an election was then held with the following result: Elder S. J. Fincher was elected Moderator, and W. D. Webb, Clerk.

Rules of decorum were then read.

Churches seeking admission into this Association were invited to present their letters, when the Corinth and Rocky Mount churches came forward and were cordially received.

Visiting brethren from sister Associations were cordially invited to take seats with us, whereupon Elder W. F. Brasington, Moderator of the Moriah Association, and Elder John Davis, Corresponding Messenger from the Pee Dee Association, presented themselves, and were cordially received by the Moderator giving the right hand of fellowship.

APPOINTMENT OF COMMITTEES.

The Moderator then proceeded to appoint the following committees:

On Finance—T. Redfearn, K. C. Timmons and W. Newsom.

On Request and Queries—S. H. Parker, Uriah Staton and W. A. Gaddy.

REPORTS FROM CORRESPONDING MESSENGERS.

Reports from Corresponding Messengers to sister Associations called for.

Those brethren who were appointed to attend the Welsh Neck, Moriah, Pee Dee, King's Mountain, Broad River, Yadkin and Fairfield Associations reported non-attendance. After rendering their excuses, on motion Elders S. Head, A. L. Stough, S. J. Fincher and the Brethren J. D. Green and Wm. Newsom were excused.

On motion, adjourned to meet at 9 o'clock, to-morrow. Prayer by Elder W. F. Brasington.

SATURDAY MORNING, *October 13th*, 1866.

The Association met at the appointed hour.

After singing, prayer was offered by Elder A. L. Stough.

The minutes of the preceding day were then read and the roll called.

APPOINTMENT OF CORRESPONDING MESSENGERS.

Welsh Neck--Elder S. Head and Brother Joshua Lee.

Moriah—Elders S. J. Fincher and S. Head.

Pee Dee—In consequence of the distance, the Association deemed it advisable to correspond by letter. On motion, the Clerk was appointed to write the letter of correspondence.

King's Mountain—Elder R. H. Griffith.

Broad River—Elder A. L. Stough.

Yadkin—Elders A. L. Stough and R. H. Griffith.

Fairfield—Elders A. L. Stough and S. Head.

REPORTS.

Report on Missions called for. The brother appointed at the last Association to prepare a report on this subject having ceased his labors here below, Elder A. L. Stough was appointed to write an essay on this subject and have it appended to the Minutes of this session.

Brother R. Orr failed to present a report on Education according to appointment.

On motion, Brother D. A. Covington was appointed to write an Essay on Education and have it appended to the Minutes of this session.

Report on Periodicals, prepared by the Clerk, was read, and after interesting remarks by Elders A. L. Stough, S. J. Fincher and Brother D. A. Covington, was on motion adopted.

Elder S. Head failed to present any report on Sabbath Schools. After remarks by various brethren he was, on motion, excused, and Brother Joshua Lee appointed to write an essay on this subject and have it appended to the Minutes of this session.

Elder A. L. Stough presented his report on Ministerial Support, and after many interesting remarks by W. F. Brasington, the writer and others, it was, on motion, unanimously adopted and ordered to be appended to the Minutes.

Brother T. J. Polk appeared as a Corresponding Messenger from the Pee Dee Association, and was cordially invited by the Moderator to take part in our deliberations.

APPOINTMENT OF WRITERS OF REPORTS.

On Missions—S. Head.

On Education—Joshua Lee.

On Periodicals--A. L. Stough.

On Sabbath Schools—C. Austin.

On Ministerial Support—D. A. Covington.

On motion, Elder A. L. Stough and the Brethren D. A. Covington and C. Austin were appointed to ascertain whether or not the Association is indebted to Elder J. F. McLure, for missionary labors during the past year, and report the same.

REPORT OF COMMITTEE ON REQUEST AND QUERIES.

On motion, the order of business was suspended to hear the report on Request and Queries, which was adopted as follows:

We, your Committee on Request and Queries, respectfully report as follows:

1st. We find on examining the letters from the different churches composing this body, the following petitions, namely: One from Mt. Olive and one from Meadow Branch, asking that this body may convene with them at its next annual session.

2d. We find a general request from all the churches that they may be remembered in the prayers of this body.

3d. We find a request from the Faulk's church asking this body to recommend some rule or course, where difficulties exsit between brethren of different churches of the same faith and order, to be pursued by the churches concerned in the trial of the cases and the settlement of the difficulties between the brethren.

Respectfully submitted, S. H. PARKER, Chm'n.

On motion, the 3d article in the above report was laid over for discussion in the afternoon.

APPOINTMENT OF PLACE OF NEXT ASSOCIATION.

The roll was called and the vote taken by churches; this being done, it was decided that the next Association should meet with the Meadow Branch church, in Union county, N. C., Friday before the second Sabbath in October, 1867.

APPOINMENT OF PREACHERS FOR NEXT ASSOCIATION.

On motion, Elder A. L. Stough was appointed to preach the Introductory Sermon at the next session of this body, at 11 o'clock; Elder S. J. Fincher his alternate.

On motion, Elder A. L. Stough was appointed to preach the Missionary Sermon on Sabbath of the next Association; Elder S. Head his alternate.

The Association deemed it unadvisable to have a sermon preached on Baptism on to-morrow and therefore directed it to be omitted.

On motion, Elder A. L. Stough was excused from addressing the people on the subject of Sabbath Schools on to-morrow, but a mass meeting to be held in its stead.

On motion, we deem it impracticable to commune with the Bethel church on to-morrow.

The committee appointed to inquire into the condition of the Cross Road church, reported that they had neglected to attend to that matter and thought it unnecessary to do so.

Elder John Broadaway, from the Pee Dee Association, presented himself as a visiting brother and was cordially received.

On motion, we have a recess. Benediction by the Moderator.

After Recess.—After a suitable recess, the Association resumed its business. Prayer by Elder S. Head.

The committee appointed to ascertain what amount was due the late Elder J. F. McLure, for Missionary services rendered by him last year, made the following report, which, on motion, was adopted:

Your committee recommend that twenty-five dollars in currency be paid to the widow of the late Elder J. F. McLure, for Missionary services rendered by the latter. D. A. COVINGTON, Chm'n.

On motion, each church and individual pay in proportion to the amount subscribed by them for Missionary labors.

On motion, the money be paid over to Brother D. A. Covington and be used for the benefit of the family.

DIFFERENCES BETWEEN BRETHREN.

The 3d article in the report of Request and Queries was taken up.

After the subject had been debated at length by Elders W. F. Brasington, A. L. Stough and others, the Association concurred in the following solution:

In answer to the 3d article in the Report of Request and Queries, we recommend that the Gospel Rule laid down in the 18th chap. of Matthew be applied where difficulties exist between brethren of different churches of the same faith and order.

REVISION OF THE CONSTITUTION, &c.

On motion, a select committee be appointed on Constitutional Reform and Rules of Decorum, for revising these instruments, and report at the next session of this body.

On motion, the following committee were appointed: D. Rushing. Joshua Lee and S. H. Parker.

OBITUARIES.

On motion, Elder A. L. Stough and Brother R. Orr were appointed as a committee on obituary notices.

MISCELLANEOUS BUSINESS.

On motion, W. F. Brasington, from the Moriah Association, was appointed to preach to-morrow in the afternoon.

On motion, a public collection was taken up for the benefit of Sister McLure, and the money deposited in the hands of Brother D. A. Covington for the use of the family.

The following is the amount and names of brethren who assisted:

A. L. Stough, $2.00; C. Austin, $2.00; S. Head, $2.00; Darling Rushing, $1.00; Joshua Lee, $1.00; J. T. Gaddy, 50c.; C. D. Riggin, 50c.; D. A. Covington, $3.00; Sherwood Rushing, 50c.; E. T. King, 50c.; V. T. Chears, $2.00; W. F. Brasington, $1.00. Total $16.00.

On motion, our Missionary Operations be suspended the ensuing year.

REPORT ON FINANCE.

The Committee on Finance made the following report, which, on motion, was adopted and the Committee discharged.

We, the Finance Committee, beg leave to make the following report for the Brown Creek Association. We find in the hands of the Trearurer $31.55. Credited by W. D. Webb's receipt $31.55.

Mount Olive, for Minutes, $4.20; Faulk's, $2.00; Waxhaw, $2.00; Olive Branch, $2.65; Rocky River, $2.00; Shiloh, $1.20; Mineral Springs, $1.25; Elizabeth, $2.00; Rocky Mount, $2.00; Cross Roads, 50 cts.; Meadow Branch, $3.00 ; Philadelphia, $2.25 ; Mount Moriah, $1.00 ; Pleasant Valley, $3.00 ; Corinth, $1.50 ; Deep Springs, $2.15; Deep Creek, $5.00 ; Bethel, $1.25 ; Monroe, $2.50.

The Finance Committee find forty-one dollars and forty-five cents sent up for Minutes, and also find twenty-five dollars and twenty cents paid for Missionary purposes.

All of which is respectfully submitted.

T. REDFEARN, Chm'n.

ORDERS, &c.

Ordered, that three hundred copies of Minutes be published, and the Clerk superintend the printing and distribution of the same.

On motion, the Clerk is authorized to draw on the Treasurer for money to pay for printing the Minutes.

On motion, a public collection be taken up on to-morrow for the benefit of the Association.

Ordered, if there should be any funds in the hands of the Treasurer after paying for the Minutes, such funds to be used in paying the Clerks.

THANKS.

On motion, the following resolutions were unanimously adopted:

Resolved, That we return our thanks to the Bethel church, for the kind and hospitable manner in which they have entertained the delegates and ministering brethren of this Association.

Resolved, That the thanks of this body are due and are hereby tendered to the Moderator and Clerk of this Association for the able and dignified manner in which they have discharged the duties of their respective offices.

ADJOURNMENT.

A motion for adjournment was made and carried. The brethren joined in singing a delightful hymn, during which the fraternal hand was given. After which Elder A. L. Stough led in prayer.

The Association then adjourned to meet at the time and place apappointed.

S. J. FINCHER, Moderator.

W. D. Webb, *Clerk*.

SABBATH.

At 11 o'clock Elder A. L. Stough preached to a large and attentive congregation from 11th Psalm and 5th verse. In the afternoon Elder W. F. Brasington, from the Moriah Association, preached from 15th chap. of Luke and latter clause of the 14th verse. We hope that lasting good may result from the good seed sown that day. A collection for the benefit of the Association was taken up amounting to $8.64.

APPENDIX.

REPORT ON PERIODICALS.

On the subject of Periodicals so much has been said, so much has been written, without accomplishing the desired effect, that I almost feel it to be a fruitless undertaking to add anything more. Yet we cannot conceive of any means better adapted to disseminate useful knowledge and religious instruction than the reading of good religious papers. That every family should have such all will admit; that the moral tone of society is greatly improved by reading religious periodicals which have no other object in view but the advancement of truth, and the spreading of useful and religious instruction, no one for a moment will doubt; yet how few, comparatively speaking, feel its full importance.

Without the aid of the press how are we to learn what our cause is doing throughout the State and in different parts of the world—whether prosperous or otherwise? Brethren, we should feel deeply interested in having some well conducted paper in our families which upholds our doctrine and advocates our principles as a denomination. In view of these things, we would particularly recommend to the consideration of every Baptist the importance of sustaining our own denominational organ—*The Biblical Recorder.* Let us encourage its circulation and thereby enable its proprietor to make it a more useful and interesting paper.

And finally, brethren, as the press is regarded as a great auxiliary, so far as human means are concerned, in the advancement of truth, suppression of error and the salvation of souls, let us not only avail ourselves of its advantages but endeavor to get others to do the same.

W. D. WEBB.

REPORT ON OBITUARY.

It has pleased our Heavenly Father, since our last meeting, to remove from among the living some of those noble spirits accustomed to meet with us and cheer us by their presence and counsels in our Associations.

Among those we bring to remembrance is our late and venerable brother, Deacon Wilson Chambers, of Mount Moriah church, whose affectionate heart, amiable disposition and godly life won the esteem and love of all who knew him. As one of the originators of this body, and for a number of years its faithful Treasurer, his memory will long be fondly cherished by us. And Deacon Thomas Kendrick, the Senior Deacon of Pleasant Valley church, whose Christian walk and godly conversation had greatly endeared him to all the members of his church.

This Association has also sustained a loss, which is deeply felt, in the death of Elder J. F. McLure, our faithful and efficient Missionary. A brother promising great usefulness in the church of Christ, and whose sudden departure should admonish us of the importance of laboring zealously "while it is called to-day, for the night cometh when no man can labor." A. L. STOUGH, Chm'n.

REPORT ON MISSIONS.

Numerous considerations have been presented in former reports on this subject, to commend the cause of Missions to the prayers and liberality of the churches; yet it is a serious doubt whether any of our churches ever contribute to and pray for the success of Missions as is their duty. And we are also constrained to believe that the failure by any of our churches liberally to sustain the various branches of the missionary enterprise is the result of a want of a proper effort on the part of their pastors, and a more systematic system in the collection and appropriation of funds.

We would therefore respectfully suggest—

First. That the ministers of our body frequently allude to missions in their sermons.

Secondly. Let every pastor be the agent of his own church and churches.

Thirdly. Let him endeavor to secure the active and liberal cooperation of every member of his church.

Fourthly. Let him supply himself with a book and always carry it with him to receive the contributions of his members to the different objects of benevolence to which they might be disposed to contribute, and thus be enabled to give efficient aid to each without trouble or expense.

Fifthly. Let every member study his duty to the missionary enterprise. Do not judge of what you ought to do by what others are doing. Do not jump at conclusions as false as they may be fatal. Do not settle these questions in the heat and excitement of business and labor, but on your knees in the quiet solitude of your closets. Measure your obligations by the temporal prosperity God has given you; by the richness of the pardon He bestowed on you for the sake of His Son; by the joy you felt when salvation came to your dwellings and your companions and children were made the trophies of His grace; by the sweetness and sacredness of the hope that cheered you when you laid the ashes of your pious dead in the grave, assured that their spirits were at home with Christ. Decide your duty in view of the hour when your own breath will go up cold and thickly; in view of the great day, when confronted by the Judge of the quick and dead, you will be called to give an account of your stewardship.

Such a course, or plan, pursued by our churches and pastors, would be attended with incalculable advantages.

First. There would be four or five times the amount of money collected than there is by the present system.

Secondly. It would obviate the necessity of the extra efforts which are frequently made during the session of the Association, and prevent much of the irritation of feeling which this procedure oft creates.

Thirdly. This plan (in principle at least) brings to its support the authority of Scripture—"Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."—First Cor., 16th chap., 2d verse. A. L. STOUGH.

MINISTERIAL SUPPORT.

There is, perhaps, no duty more clearly taught in the New Testament, than that of Ministerial Support. When Christ sent out his disciples he bade them to take nothing for their journey, saying "that the laborer was worthy of his hire."—Luke x, 1—7. And yet how many ministers are left to struggle almost alone and support themselves as best they can. Even the church at Corinth, on which the Apostle Paul had bestowed much labor, had treated him in this ungrateful manner. How did he act in reference to such conduct? Did he from a false delicacy, or from being suspected of sinister motives, hold his peace? No! He faithfully instructed them on this subject. In the 9th chapter of his Epistle to this church, he enforces this duty from the nature of the case; from the authority of the Scriptures; from the examples of the priest under the Jewish law, and from the express precepts of Jesus Christ, which, taken together, are wholly unanswerable.

1st. From the nature of the case, verse 7.—His meaning was, doubtless, to say that those who give themselves to the prosecution of any worldly business expect to live by it, and it is just and reasonable that they should. As the soldier is supported by his country, and the wine-dresser eats of the fruit which he cultivates, and the shepherd drinks the milk of the flock which he tends, so the Christian minister is to be supported by those on whom he bestows his labors. "Let him that is taught in the word communicate unto him that teacheth in all good things—Gal. xi, 6. "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"—First Cor., 9th c., 11v.

The primitive ministers of Christ, as already stated, were sent forth to their ardent work without any provision for their support, except that which might be furnished by the persons to whom they preached, on this equitable, well understood and generally admitted principle, that the laborer is entitled to his reward. This provision has in it nothing of the rating of charity; it is an act of the strictest justice, a discharge of one of the plainest Christian obligations. It is the reward of labor, called a "hire," (Luke 10th c., 7th v.,) called "wages" (Sec. Cor., 11th c., 8th v.)

In the ordinary affairs of life we recognize the obligation to supply the wants of those who devote themslevcs to our service.

We would not think of asking a mechanic, or an oveerseer, to devote his time and skill to our service merely for his food and clothing. And yet how many are unwilling, even on such terms, to sustain those who act as their servants for Christ's sake. Thus rating the value of spiritual things ministered to them by God's men at less than they do temporal things ministered to them by others. How can we content ourselves with granting less than a competent and comfortable support to the preachers, and that not grudgingly, but at least with as much cheerfulness as we feel in paying other debts.

Again, we ask is it right to see men wearing themselves out in the service of the church, and when they die leave their families destitute, virtually beggars, dependent on the cold charities of an unfeeling world?

2. The second argument used by the Apostle was founded upon some provisions in the Jewish law, verses 8–10. To starve the laboring ox is inhuman, and was, therefore, divinely forbidden. But is it less unjust or cruel to starve ministers of Christ than oxen? Surely, if every sentiment of justice has not been extinguished in our bosoms, we will admit the claims of our pastors to a treatment as human and kind as that which the voice of God pronounces due to beasts.

How plainly Paul spoke here? For our sakes no doubt this is written. He says—and why? He assigns his reason: "That he that ploweth should plow in hope," &c., not only in hope of a crop but in hope of a support while at work. The argument is a convincing one, and the instruction contained here is very manifest.

3. Paul's third argument is taken from a custom in the old Jewish establishment—verse 13. Provision was made by divine appointment, under legal dispensation, for the support of the priesthood, (Deut. 18th chap., 1–6 verse.) It is plain, therefore, that ample provision was made under the Jewish law for all the priesthood, and the argument of Paul here goes to show that Christian ministers, waiting as they do at the altar, are equally entitled to a competent support.

4. One other argument was used by Paul on this occasion. He asserts the comfortable support of ministers to be an institution of Christ, (verse 14.) The Apostle thus asserts that the support of ministers is the will of Christ—"Even so hath the Lord ordained." How criminal, then, for any people to deny the claim, or withhold, when it is within the power of their hands, "that they which preach the Gospel shall live of the Gospel." Here we have not only the duty but also the measure of support—"Live of the Gospel." Not a mere pittance grudgingly dealt out. Ministers should be enabled to say to their churches, as the Apostle said to the liberal saints at Phillippi, "but I have all, and abound," &c.—Philip. 4th chap., 18th verse. Common sense and common prudence will dictate that a minister's support should be such as to enable him and his family, if he has one, to live not only in comfort, but enable him to educate his children, and to make suitable provision for his family's support when he can no longer provide for them.

We have briefly stated the argument of the Apostle on this important subject, and we may here add that the bad effects of neglecting this duty furnishes another strong argument for performing this duty.

1st. Without a competent support it is absolutely impossible for any mortal man to perform all the duties of a pastor or an embassador for Christ. He is to give himself wholly to the work, to make full proof of his ministry, to preach publicly and from house to house; to be constant in season and out of season; to feed the flock over which the Holy Ghost has made him overseer, and to watch for souls as one who must give an account. All this he is bound to do. How can he do all this when he is compelled to resort for subsistence to secular employment? To devote himself to the varied, arduous and momentous duties of his calling his wants must be supplied. Without this he will of necessity slightly perform or else wholly neglect some of the important duties of the Christian pastor to the detriment of immortal souls.

2. The neglect of ministerial support cripples the energies of a minister, destroys his usefulness. It cannot be that a man who has to be entangled with the distracting cares of a farm, or be busy from morning till night with merchandize, or in a workshop, or to toil in a school, and after exhausting his health and spirits all the week, he rides off some 10, 15, 20 or 30 miles on the Sabbath to preach to a people who have not enough love for their minister to contribute out of their abundance a little bread for his family, and at the same time harassed with debts which he cannot pay. We say a man under such circumstances cannot preach the Gospel with power and effect.

In many instances if the preacher goes into the pulpit on the Lord's day morning, he will most likely see some in the congregation to whom he is indebted, and whose duns are yet in his ears, and who are, perhaps, beginning to doubt his willingness to pay. Need I stop here to tell how a man preaches under such circumstances? Even the most stupid and inexperienced can foresee the result.

3. Let me inquire what is the cause of so many destitute churches—the present scarcity of ministers? what but this in part be the cause that a duty so reasonable, so plainly laid down in the word of God, is so little regarded. How can we expect God to send us more ministers if we neglect our duty toward those already sent? Do you think He would send them amongst us to starve? I know this is an unpopular theme, but it is my duty to declare the whole counsel of God. I am fully convinced that the time has come when the true state of things must be distinctly known and fully examined.

What is the real condition of our churches in the Association? How humiliating is the fact that not a single church enjoys the undivided labors of a minister! Some of the oldest, richest and largest congregations raise with difficulty from $100 to $125; and all our ministers, with but one exception, are compelled to spend the week in temporal business to provide a support for their families. Their hearts may burn with a desire to give themselves wholly to the work of the ministry, but they are compelled to leave the word of God to employ themselves in providing things honest in the sight of all men so that they may owe no man anything. The neglect of the duty of supporting ministers is undeniable, general and a very great evil. How is this deplorable state of things to be remedied?

1. The work must begin with the ministers of the Gospel. They must fully and faithfully instruct the churches under their charge on this subject. The churches must, if possible, be roused to the importance and responsibility of supporting their pastors. Some have the piety and the money, and only want proper instructions to see their obligations, and they will not be slow to meet them.

Pastors should not only instruct the people under their charge this duty, but refuse to serve such churches as penurously neglect it or dishonestly violate their pledges to support their preachers. It is a shameful fact that some churches will pledge a support or a certain amount to get a minister's services, and then, after they get his services, they refuse to pay what they have promised him. Now, is this honest? Every one is bound in truth to answer no! Is it not, then, equally criminal in a minister to serve such churches any longer, or to yield himself an instrument of unrighteousness by entering into such arrangements, and thus encouraging the people and becoming partakers of their guilt.

2. Deacons have an important work to perform in this matter. It is their official duty to attend to the support of pastors. Deacons can urge on the churches this duty without incurring the suspicion of selfishness, and by their official influence and their liberality, do much to correct the evil under consideration. We cannot reasonably hope to see it removed until these officers are fully awake to their responsibilities, and use their legitimate authority for its correction. The unfaithfulness of a deacon can and will do much in lowering the standard of ministerial support, which is so vitally important to success in the ministry and to the prosperity of the churches.

3. Each member should be required to bear a part of the task according as God has given him ability. It is not right for a few to bear the whole burden, nor is it right for one to pay fifty per annum to support the Gospel, and that his brother, in like circumstances, pay but one. I verily believe, if all professing Christians would pay according to their ability, then ministers would be free from pecuniary cares. But, alas, too many will gladly avail themselves of almost any plausible pretext for neglecting to pay, and, if allowed to do so they will go on from year to year without paying a dime. In some cases we ought not only to be required according to our respective abilities, but according to the necessity of the occasion. The primitive Christians, or disciples of Christ, when the exigencies of his cause demanded the sacrifice, "sold their possessions and goods and parted to all men as every man had need."--Acts ii, 45.

If our members were to devote to ministerial support half the per centage on their income, (which the ancient church was required by divine law,) to the support of religious worship, the amount would, no doubt, be more than sufficient to supply with a regular pastor and with preaching every Sabbath. To refuse to do our full share is a violation of pledges and assurances made when we joined the church. It is my candid opinion that if any, through covetousness, refuse to bear a part of this burden, they should, after due warning and forbearance, be excommunicated as incorrigible idolators.

Suppose that a church were to pass a resolution that each member should pay according to his ability, to defray the expenses of the church, in surporting her pastor and paying incidental expenses, and the deacons could be gotten to attend promptly to their duty, would we not see a different state of things in our churches? But suppose some refused to pay according to that resolution; it would be the means of the church getting rid of such persons as hang as dead weights upon her; for no Christian would hesitate to do what was his duty according to such a resolution as was suggested.

There is one thing clear, and that is, no man should be permitted to enjoy the privileges of any government who will not pay something to support that government; and there is no way of making so equitable a distribution as to make it according to ability.

But let us by our increased liberality in future atone for our past indifference, as we value the church of Christ, as we love the souls of our fellow-men. Let us remember that nothing can be made by robbing God. All things are under His control. He can make us poor or rich, send prosperity or adversity, and our happiness and safety depend on securing His favor, and this can be secured only by a cheerful, constant and uncompromising compliance with His ordinance: "Bring ye all the tithes into the store-house, and prove now herewith," saith the Lord of Hosts, "if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."--Mal. iii, 10. A. L. STOUGH.

NOTE.—Wishing to present this important subject in as strong a light as I could, and aiming at usefulness, rather than originality, I have used my own language or that of others, just as either suited my purpose, without giving special credit. A. L. S.

NOTE, BY THE CLERK.—The brethren appointed to write reports on Education and Sabbath Schools have failed to send in their reports, consequently none appears in the Minutes.

CHURCHES, PASTORS, &c.

CHURCHES.	PASTORS.	CLERKS.	POST OFFICES.
Mount Olive	S. J. Fincher	D. F. Redfearn	White's Store, N. C.
Monroe	W. C. Owens	B. Chears	Monroe, N. C.
Faulk's	J. W. Davis	Jas. Baker	Beaver Dam, N. C.
Meadow Branch	L. Bennett	H. Bivens.	Richardson's Creek.
Rocky River	S. P. Morton	Jas. Broadaway	Ansonville, N. C.
Mineral Springs	S. J. Fincher	S. Rushing	White's Store, N. C.
Shiloh	P. N. Snider	W. Helms	Monroe, N. C.
Cross Roads		J. H. Irby	———
Mount Moriah	J. B. Green	K. C. Timmons	White's Store, N. C.
Philadelphia	W. F. Brasington	V. T. Chears	Lane's Creek, N. C.
Charlotte	R. H. Griffith	L. H. Smith	Charlotte, N. C.
Waxhaw.	J. S. Croxton	Y. I. M. Yarbrough.	Cureton's Store, N.C.
Pleasant Valley	A. L. Stough	R. Orr	Pleasant Valley, S.C.
Olive Branch	E. L. Davis	J. E. W. Smith.	Olive Branch, N. C.
Deep Creek	S. J. Fincher	W. D. Webb	Deep Creek, N. C.
Elizabeth	S. Head	J. Baker	Mount Croghan, S.C.
Bethel	S. J. Fineher	H. P. Meggs	Poplar Hill, N. C.
Concord			———
Deep Springs	J. W. Davis	J. P. Caudle	Lanesboro', N. C.
Rocky Mount	—— Foreman	J. M. Broadaway	Ansonville, N. C.
Corinth	J. W. Davis	N. W. Hasty	Lanesboro', N. C.

NOTE.—It is due both to the Clerk and Printer to state, that immediately after the adjournment of the Association Mr. Webb made arrangements with parties in Charlotte to print the Minutes, but after receiving the copy they refused to comply with their agreement, and refused besides for several months to return the copy as requested, and consequently we did not receive it until the first week in May. Hence the delay.

THE PRINTER.

STATISTICAL TABLE.

CHURCHES.	NAMES OF DELEGATES.	Baptised	Rec'd by Letter	Restored	Dismissed	Dead	Excluded	Total	For Minutes
Mount Olive	T. Redfearn, D. Rushing, Moses Moore	14	2	....	2	3	6	151	$4 20
Monroe	D. A. Covington, *B. Chears, *P. H. Benton	33	5	.....	.....	3	1	67	2 50
Faulk's	E. J. Rushing, William Collins, Wm. Newsom	12	1	.....	3	.....	3	81	2 00
Meadow Branch	C. Austin, J. C. Williams, H. Bivens	33	3	1	2	3	4	170	3 00
Rocky River	D. Hancock, *J. Q. Mills, Uriah Staton	4	2	.....	40	2	.....	74	2 50
Mineral Springs	S. J. Fincher, S. Rushing, J. D. Green	.....	.....	.....	.....	1	3	49	1 35
Shiloh	Abram Helms, *E. P. Chany, B. Helms	.....	.....	.....	3	.....	.....	51	1 00
Cross Roads	J. H. Irby	.....	.....	.....	.....	.....	.....	10	50
Mount Meriah	K. C. Timmons, D. Rushing, *J. A. Lowry	.....	.....	.....	.....	.....	.....	31	1 00
Philadelphia	V. T. Chears, O. P. Harrell, Joshua Lee	4	4	1	2	.....	.....	70	2 25
Charlotte	No Delegates	.....	.....	.....	.....	.....	.....	.....	.....
Waxhaw	J. C. Austin, C. D. Riggin, *Jacob Sanders	1	1	.....	.....	1	2	64	2 00
Pleasant Valley	A. L. Stough, *J. C. Russel, *R. Orr	11	7	.....	.....	1	3	83	3 00
Olive Branch	G. W. Baucom, H. Simpson, W. A. Gaddy	8	.....	.....	.....	.....	2	59	2 65
Deep Creek	W. D. Webb, J. F. Gaddy, A. J. Johnson	35	.....	1	2	1	6	123	5 00
Elizabeth	S. Head, Joel Baker, E. T. King	19	.....	1	.....	1	2	92	2 00
Bethel	S. H. Parker, A. Ashcraft, S. Ross	.....	1	.....	.....	.....	1	34	1 25
Concord	No Delegates	.....	.....	.....	.....	.....	.....	.....	.....
Deep Springs	A. Caudle, A. Fifer, *M. T. Russ	13	3	1	.....	.....	3	44	2 15
Corinth	E. Rodgers, J. J. Hasty, N. W. Hasty	5	2	.....	1	1	.....	37	1 50
Rocky Mount	*J. P. Hill, J. B. Parker, J. M. Broadaway *Absent.	7	.....	1	.....	.....	.....	50	2 00
	Total	199	31	6	55	17	36	1340	41 45

SUMMARY.

Churches,	21	Pastors,	14
Delegates present,	45	Net gain during the past year,	63

447
67
[illegible]
1260
12
320
[illegible]
260
47
900
48
700

1750
350
1000
3100

5.78
48
286

MINUTES

OF THE

THIRTEENTH ANNUAL SESSION

OF THE

BROWN CREEK BAPTIST ASSOCIATION.

HELD WITH

Meadow Branch Church, Union Co., N. C.

OCTOBER 11—13. 1867.

RALEIGH:
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PROCEEDINGS.

Meadow Branch M. H., Union Co., N. C.,
Oct. 11th, 1867.

The Brown Creek Baptist Association, pursuant to its last adjournment, met with the church at this place in its thirteenth annual session.

Elder W. F. Brasington from the Moriah Association, by request, preached the Introductory Sermon, from 1st. Cor. 1st. chapter, 6th. and 7th. verses. "Even as the testimony was confirmed in you so that ye come behind in no gift waiting for the coming of our Lord Jesus Christ."

After a short recess, the Association convened.

The Moderator of the last Association being absent, brother D. A. Covington was, on motion, appointed to act as Moderator *pro tem* until an election was effected. Prayer by Elder E. David from the Moriah Association.

Elder W. F. Brasington and brother B. Chears were appointed by the Moderator as Reading Clerks.

The Letters of the Churches were read and the names of the delegates enrolled.

A quorum being present, the election of officers was announced as in order.

Brother D. A. Covington was elected Moderator, and W. D. Webb re-elected Clerk.

Ministering brethren from sister Associations were invited to seats with us, and to aid us in our councils and deliberations. Whereupon, Elders W. F. Brasington, J. T.

Brasington and the brethren A. Dees and E. Rollings from the Moriah Association, presented themselves, and were cordially received by the Moderator, extending the right hand of fellowship.

Elder E. David from the Moriah Association also presented himself and was cordially received.

The Moderator then proceeded to appoint the following committees :

On Finance.—T. Redfearn, J. Bivens and J. Lee.

On Request and Queries.—S. P. Morton, V. T. Chears and E D. Huntley.

On Religious Exercises.—The delegates of this church.

On motion, adjourned to meet at nine o'clock on to-morrow. Prayer by W. F. Brasington.

SATURDAY MORNING, Oct. 12th, 1867.

At the appointed hour the Moderator called the Association to order. After singing a hymn, prayer was offered by Elder R. H. Griffith

The roll was called and the minutes of the preceding day were read and adopted. (The Rules of Decorum were read.)

Elder R. H. Griffith appeared from the Charlotte church and was recognized by the Association as a delegate from that church.

The invitation was again renewed to corresponding messengers. Brother J. P. Thompson from the Moriah Association presented himself and was cordially received.

Brother Mills from Raleigh, (who is connected with the BIBLICAL RECORDER,) being present, was, on motion, cordially received and invited to take part in our deliberations.

Reports from corresponding messengers to sister Associations were called for.

The brethren appointed to attend the Welch Neck, Moriah, Pee Dee, Kings Mountain and Yadkin Associations reported non-attendance. After rendering their excuses, Elders S. J. Fincher, R. H. Griffith and the brethren J. Lee and W. D. Webb were excused.

The brethren appointed to attend the Fairfield and Broad River Associations were not present.

Appointment of Messengers to sister Associations:

Welch Neck.—Elder S. J. Fincher and brother T. M. Griffin.

Moriah.—Elders S. J. Fincher and S. Head.

Pee Dee.—Elder S. J. Fincher and brother J. D. Green.

Kings Mountain, Broad River, Yadkin and Fairfield received no appointments.

On motion, the Association hereby authorizes any of the brethren, who can conveniently, to attend either of the above named Associations.

REPORTS.

On Missions, no report.

Brother Joshua Lee presented his report on Education, which was read, and after many interesting remarks by Elders R. H. Griffith, E. David and W. F. Brasington, it was adopted, and ordered to be appended to the minutes.

REPORT ON EDUCATION.

Education being a very comprehensive term, I shall confine my remarks principally to the literary division of it. Solomon being a wise man his counsel should be heeded and his instruction and advice taken, and certainly no man has left on record more strong inducements to seek diligently after wisdom and knowledge which have their unfailing reward, and also pictured in the strongest terms and deepest colors the wretchedness of ignorance.

Now it is presumable that all will not obey the injunction of the wise man Solomon and follow his instruction; but we do most earnestly solicit, and the cause requires and the exigencies demand that those who have set themselves up as public teachers, both by precept and example, of the way and plan of salvation, who have taken upon themselves the responsible trust of preaching the everlasting gospel of our Lord and Saviour Jesus Christ, that they should be earnestly engaged in cultivating their minds, brightening their talents, trimming their lamps, so that they may be able to rightly divide the word of God, and give each his portion in due season, ever having their lights shining; to preach the gospel in its purity which is the power of God unto salvation to every one that believeth; to keep their churches cleansed from impure doctrine and well pruned; to feed the saints on wholesome diet, convince sinners of the error of their way; to spread a wholesome and salutary influence through the community, and ensur- the confidence of all so that their advice may be taken, their counsel heeded, and much good be done in the name of Jesus.

Now it is not necessary that they should undertake the arduous task of becoming master of the different languages before they are able to discharge the various functions of their official position with honor, credit, and distinction; for the Bible is in English; the concrete wisdom of the world is in English, and ignorance is no excuse in this advanced age of the world, in this enlightened day, with the Bible in their hands containing the history of the creation of all things; the will of God concerning man; the promise of a Saviour; the birth, death and resurrection of that Savior, the way and plan of salvation; and in addition, the thousands of interesting and instructive volumes within their reach; and yet we as Baptists, as a christian denomination, have but few among us who can honorably and successfully defend the principles to which we hold when assailed with might and power by our enemies; but few who know and understand the principles of the Baptist denomination; but few who correctly understand church discipline; and why is this? The reason is plain, the cause is obvious. A man must be correctly taught before he can teach correctly, he must know it himself before he can impart it to others, for no man can bestow that which he hath not.

Solomon says, "wisdom is the principal thing; therefore get wisdom and with all thy getting,get understanding." "When wisdom entereth into thy heart, and knowledge is pleasant unto thy soul, discretion shall preserve thee, understanding shall keep thee."

Education was one of the great auxiliaries in making Paul one of the most distinguished writers of the New Testament, and the most successful preacher of his day. Then why should we spend the time and talent which God has committed to us in idleness, with wisdom and knowledge within our grasp?

O books! ye monuments of mind,concrete wisdom of the wisest; sweet solaces of daily life; proofs and results of immortality! Groves of knowledge where all may eat, nor fear a flaming sword; it praiseth thy good without envy, it chideth thy evil without malice.

All of which is most respectfully submitted,

J. LEE.

Elder E. Davis appeared from the Pee Dee Association, and was cordially received.

On Periodicals, no report, but many interesting remarks upon the subject were made by brother Mills, Elders R. H. Griffith and E. David, in which they ably advocated the claims of the BIBLICAL RECORDER upon the Baptist denomination, which it is to be hoped will be liberally responded to.

On motion, we take a recess of half an hour. Benediction by S. J. Fincher.

AFTERNOON SESSION.

After recess the Association resumed its business. Prayer by Elder S. J. Fincher.

Report on Sabbath Schools called for. Brother C. Austin failed to prepare a report on this subject according to appointment. After stating his reasons, he was on motion excused.

Brother D. A. Covington presented a report on Ministerial Support, according to appointment, which was read, adopted and ordered to be appended to the minutes.

REPORT ON MINISTERIAL SUPPORT.

BRETHREN OF THE BROWN CREEK ASSOCIATION:—I was appointed at the last session of our body to write on ministerial support. I don't feel myself competent to make any additional argument, or add anything more convincing to the very able Essay written by our beloved brother A. L. Stough on the subject, and published in our last minutes. That our brethren and churches are at fault in this particular, there can be no doubt. The support of our ministers, their ample and sufficient support, has been too long neglected. Brethren we ought to do better for them than we are doing. There can be no duty more plainly taught and explicitly set forth in the Sacred Scriptures, than the support of the christian ministry. 'Tis true, money is scarce, but we can help them without money. Scarcely any member of our churches but can spare something in the way of provisions. We can give corn, wheat, meat or something of the kind they greatly need, and which can often conveniently be spared—this we can do, and we ought to do it, brethren, it is a shame, a reproach to our denomination, that the support of our preachers is as much neglected as it is—it is a wonder to me that God's judgments are not more severe upon us than they have been. He sends the heralds of the cross, the messengers of His grace, and posts them upon the watch towers of Zion to warn us of the approach of the enemy, and we refuse to feed and clothe them. What unfaithful stewards we are, and how can we, if we continue so, expect to hear in the last great day at the judgment seat the welcome plaudit "well done good and faithful servant." The neglect of our preachers and support of the ministry is an evil in our midst that should no longer be tolerated to the extent it has been. The pulpit should be used as a battery to put it down, our minutes and periodicals should keep up a constant fire against this evil until a thorough reformation is wrought. Brethren, within a stones-throw of my house a Methodist preacher resides, a Circuit Rider, who has some six or eight churches to supply, and himself and wife and seven children, the entire family, nine in number. are supported, or nearly so by the churches he supplies, and they, the most of them are considered poor churches. He is furnished a neat house to live in and it is furnished—he rides a fat horse, and all this, the board and clothing of himsel and family, horse feed, &c., is furnished by his brethren. And this is not only the case with him, but I think is generally so with all their preachers that supply churches. The Presbyterians I am informed do even better than that for their preachers, and brethren, contrast such support as that with what we are doing for our ministers, and is it not a mercy that we as a denomination have not the candle of the Lord removed from us? how can we expect to prosper and flourish as a denomination, when we are so neglectful of this and other important duties. And you who read this, I beg you will not appropriate my words to another, and say it will apply very well to this or that one, but ask yourself the question "how stands the case with me." But I deem it unnecessary to enter into a labored argument to convince you of your duty, and will conclude by recommending to the Association to republish the very able Essay of brother Stough on that subject, published in our last minutes, and if the Association does not republish it, I advise the brethren in all the churches to hunt up their minutes for last year, and read his article one more time.

Fraternally yours,

D. A. COVINGTON.

APPOINTMENT OF WRITERS OF REPORTS.

On motion, the Moderator was authorized to appoint writers of the various reports.

On Missions, Joshua Lee.
On Education, R. H. Griffith.
On Periodicals, V. T. Chears.
On Sabbath Schools, S. H. Parker.
On Ministerial Support, S. P. Morton.

REPORTS NOT ELSEWHERE CALLED FOR.

The committee appointed to revise the Constitution and Rules of Decorum made their report, which, on motion, was adopted and ordered to be appended to the minutes.

REPORT ON CONSTITUTION AND RULES OF DECORUM.

We, your committee, appointed by your body at the last session on Constitutional Reform and Rules of Decorum, beg leave to make the following report:

1st. On examination of the Constitution, we recommend an extension of the second clause of the first article of the Constitution to read as follows: Who before taking their seats shall be required to present certificates of their appointments or other satisfactory evidence.

2nd. We further recommend an extension of the tenth article of the Constitution to read as follows:

Art. 10. The minutes of the Association shall be read, corrected and signed by the Moderator and Clerk before the adjournment of the Association except otherwise ordered by the body.

RULES OF DECORUM.

Art. 1st. The business of the Association shall be opened and closed with prayer by the Moderator or some person on whom he may call to perform that service.

Art. 2nd. The Moderator and Clerk of the preceding year shall occupy their places until a new organization is effected.

Art. 3rd. In all elections for officers, the balloting to be continued until one candidate obtains the majority of the whole.

Art. 4th. The Moderator shall preside over the deliberations of the Association; preserve order and propound fairly every question which may be presented for consideration, and ascertain and announce the decision. He shall always rise from his seat to take the vote of the Association. He shall take no part in debate without first calling some other person to the Moderator's chair. He shall not vote except the Association be equally divided, and in that case, he shall give the casting vote. He shall decide all questions of order, and his decision shall be silently submitted to, unless a regular appeal be taken, and his decision be reversed by a majority of the Association.

Art. 5th. The Clerk shall be responsible for all the papers and documents committed to his care; he shall keep a fair and faithful record of all the proceedings of the Association.

Art. 6th. The Treasurer shall receive all monies of the Association and pay them over by order of the same.

Art. 7th. No member shall address another by any other appellation than that of brother.

Art. 8th. The names of the members shall be enrolled by the Clerk, and called over as often as the Association may require.

Art. 9th. No person shall speak more than twice on the same subject without permission of the Association through the Moderator.

Art. 10th. No subject which has been decided shall be considered again during the same session, unless a member who voted in them ajority shall move a reconsideration.

Art. 11th. Every report offered, and resolution proposed to the Association, and every amendment offered, shall be submitted in writing if required by the Moderator.

Art. 12th. The Association shall make all necessary arrangements for devotional services during the session.

Art. 13th. A majority of the delegates appointed shall constitute a quorum for business.

Art. 14th. All questions shall be decided by a vote of the majority of the members present.

Art. 15th. No member shall absent himself from the Association without permission from the Moderator.

Art. 16th. At the opening of every annual meeting of this Association these Rules shall be read.

All of which is most respectfully submitted.

D. RUSHING,
S. H. PARKER, } Committee.
JOSHUA LEE,

MISCELLANEOUS BUSINESS.

On motion, it was agreed to hold a mass-meeting on tomorrow at 9 o'clock, on the subject of Sabbath Schools.

APPOINTMENT OF PLACE OF NEXT ASSOCIATION.

The roll being called, and the votes from the different churches being taken, it was decided that the next Association be held with the Mt. Olive Church, in Anson Co., N. C., commencing on Friday before the second Sabbath in Oct. 1868.

APPOINTMENT OF PREACHERS OF NEXT ASSOCIATION.

On motion, Elder S. J. Fincher was appointed to preach the Introductory Sermon. Elder S. P. Morton his Alternate.

The Finance committee made the following report through their chairman, which was adopted, and the committee discharged.

REPORT ON FINANCE.

We the Finance committee beg leave to make the following report for the Brown Creek Association. We find in the hands of the Treasurer for last year, $75 29.

BY CREDIT,

D. A. Covingtion	received	$25 20.
W. D. Webb	"	47 00.
V. T. Chears	"	3 09.
		$75 29.

SENT UP FOR MINUTES.

Mt. Olive, $6 00; Monroe, $2 50; Meadow Branch, $2 30; Rocky River, $2 10; Mineral Springs, $1 50; Shiloh, $1 55; Cross Roads, $1 00; Mt. Moriah, $1 00; Philadelphia, $2 00; Olive Branch, $2 30 Deep Creek, $5 00; Elizabeth, $2 00; Bethel, $2 45; Deep Springs, $1 50; Rocky Mount, $2 55; Corinth, $2 00; Charlotte, $2 50;

whole amount,	$40 25.
Sabbath collection,	4 10.
	$44 35.

Oct 12th., 1867. T. REDFEARN, CHM'N.

Brother D. A. Covington acknowledged the receipt of ten dollars from the Charlotte church for the benefit of sister McLene.

The committee on Requests and Queries made their report, which on motion was adopted with directions not to have it appended to the minutes.

Ordered that four hundred copies of Minutes be published, and the Clerk superintend the printing and distribution of the same.

On motion, the Clerk was authorized to draw on the Treasurer for funds to pay for the publication of the Minutes.

On motion, a public collection be taken up on to-morrow for the benefit of the Association.

On motion, Elder R. H. Griffith was appointed to attend the Baptist State Convention.

Ordered that the Clerk have fifteen dollars for his trouble in preparing and distributing the Minutes.

On motion, an error be corrected, which occurred in the minutes of the last Association, in the Obituary notice of deacon Wilson Chambers, who belonged to the Mt. Olive Church, instead of the Mt. Moriah Church, as appeared in the minutes of the last session.

THANKS.

The following resolutions were unanimously adopted:

Resolved, That we return our thanks to the Meadow Branch Church and neighborhood for the kind and hospitable manner in which they have entertained the delegates and ministering brethren of this Association.

Resolved, That the thanks of this body are due and are hereby tendered to the Moderator and Clerk of this Association for the able and dignified manner in which they have discharged the duty of their respective offices.

ADJOURNMENT.

A motion for adjournment was made and carried.

The brethren joined in singing a delightful hymn, during which, the fraternal hand was given, after which, Elder S. P. Morton led in prayer.

The Association then adjourned to meet at the time and place appointed.

D. A. COVINGTON, Mod'r.

W. D. Webb. Clerk.

Sunday, Oct. 13th, 1867.

At 10 o'clock the Association met in Mass Meeting to take into consideration the importance of Sabbath Schools. Prayer by Elder E. L. Davis from Pee Dee Association.

On motion, brother D. A. Covington was called to the chair. After which some very appropriate and interesting remarks were made by brother C. Austin, Elder R. H. Griffith and brother J. H. Mills.

At 11 o'clock a large and attentive congregation met at the stand, and an able and interesting discourse was delivered by Elder R. H. Griffith, from 11th chapter and 28th verse of Matthew, at the close of which discourse, Elder W. F. Braisngton from Moriah Association proceeded to expound in an an able and affecting manner, that portion of God's word found in Isaiah, 57th chapter and 15th verse. After which a public collection was taken up amounting to $4 10, for the benefit of the Association.

STATISTICAL TABLE.

CHURCHES.	NAMES OF DELEGATES.	Baptized.	Rec'd by Let.	Restored.	Dismissed.	Dead.	Excluded.	Total.	For Minutes.
Mt. Olive,	T. Redfearn, J. Bivens, J. Lenard,		5		2	2	2	150	$ 6 00
Monroe,	D. A. Covington, W. W. Broom, Simon Moser,	6			8		1	64	2 50
Faulks,	J. Bennett, *T. R. Parker, Asa Falk,	5	3			2	2	75	
Meadow Branch,	H. Bivens, T. W. Griffin, J. C. Williams,				4	1	6	159	2 30
Rocky River,	S. P. Morton, *U. Staton, J. Broadaway,	1						75	2 10
Mineral Springs.	S. J. Fincher, J. D. Green, *S. Rushing,					1	2	47	1 50
Shiloh,	*W. Helms, A. Helms, *J. Secrest,							51	1 55
Cross Roads,	H. B. King, Harmon King, T. W. Griffin,	2		1				13	1 00
Mt. Moriah,	D. Rushing, J. A. Lowery, J. G. Hendrick,				1		3	27	1 00
Philadelphia,	J Lee, *J. J Cox, V. T. Chears,			1	4	1	2	51	2 00
Charlotte,	R. H. Griffith with no letter,								2 50
Waxhaw,	J. Sanders, *Y. J. M. Yarbrough, *J. C. Austin,	2		3			2	67	
Pleasant Valley,	No Delegates,								
Olive Branch,	J. A. Harn, M. Godwin, J. S. Baucom,	1					1	60	2 30
Deep Creek,	W. D. Webb, E. D. Huntley, C. Gaddy,		3		4		2	120	5 00
Elizabeth,	*S. Head, J. Baker, *J. Allen,				4		3	85	2 00
Bethel,	S. H. Parker, S. Ross A. Ashcraft,	1				1	2	35	2 45
Concord,	No delegates,								
Deep Springs,	A. Caudle, J. W. Fifer, A. B. Caudle,	3		2		1		48	1 50
Corinth,	N. W. Hasty, C. Rogers, *J. P. Hasty,	8				4		41	2 00

Rocky Mount,	H. M. Broadaway, J. Curlee, Julius Hill, *Absent.	4	1		1	1		53	2 55
	Total	33	12	7	28	14	28	1221	$40 25

SUMMARY.

Churches, - - - - - - - -	21	Pastors, - - - - - - - -	12
Delegates present, - - - - - . -	44	Net loss during the past year, - - -	119

Three Churches not represented by letter.

CHURCHES, PASTORS, &C.

CHURCHES.	PASTORS.	CLERKS.	POST OFFICE.
Mt. Olive,	S. J. Fincher,	D. T. Redfearn,	White's Store
Monroe,	P. N. Snider,	A. Helms,	Monroe.
Faulk's,	J. W. Davis,	J. W. Baker,	Beaver Dam.
Meadow Branch	E. L. Davis,	H. Bivens,	Ric'son'sCreek
Rocky River,	E. L Davis,	J. Broadaway,	Ansonville.
Mineral Springs	S. J. Fincher,	S. Rushing,	White's Store.
Shiloh,		W. Helms,	Monroe.
Cross Roads,			
Mt. Moriah,	L. Lowery,	K. C. Timmons,	White's Store.
Philadelphia,	W. F. Brasington,	V. T. Chears,	Lane's Creek.
Charlotte,	R. H. Griffith,	L. H. Smith,	Charlotte.
Waxhaw,	J. S. Croxton,	Y.J.M.Yarbrough,	Careton'sStore
Pleasant Valley,	A. L Stough,	R. Orr,	Ple's'ntValley.
Olive Branch,	E. L. Davis,	J. E. W. Smith,	Olive Branch.
Deep Creek,	S. J. Fincher,	W. D. Webb,	Wadesboro'.
Elizabeth,	No supply,	Joel Baker,	Mt. Croghan,
Bethel,	No supply,	S. H. Parker,	Poplar Hill.
Concord,	N. Funderburk,	J. H. Irby,	Monroe.
Deep Springs,	Allen Caudle,	A. B. Caudle,	Lanesboro.
Rocky Mount,	C. C. Foreman,	J. M Broadaway,	Ansonville.
Corinth,	J. W. Davis,	N. W. Hasty,	Lanesboro'.

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MINUTES

OF THE

FOURTEENTH ANNUAL SESSION

OF THE

BROWN CREEK ASSOCIATION.

HELD WITH THE

Church at Mount Olive, Anson Co, N. C.

OCTOBER 9–10, 1868.

RALEIGH, N. C.
THOS. M. HUGHES, PRINTER,
1868.

PROCEEDINGS.

Mt. Olive, M. H., Anson Co., N. C.,
October 9th, 1868.

The Brown Creek Baptist Association, pursuant to its last adjournment, met with the church at this place, in its fourteenth annual session.

Elder W. F. Brasington, from the Moriah Association, by request preached the Introductory sermon, from 1 Cor. 1: 10. "Now I beseech you brethren by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and the same judgment."

After a recess of half an hour, the Association convened for the transaction of business.

The Moderator of the last Association being absent, brother T. Redfearn was appointed Moderator, *pro tem.*

Prayer by Elder W. F. Brasington.

The Moderator then proceeded to appoint Elder W. F. Brasington and brother B. Chears, Reading Clerks.

The letters from the churches were read, and the names of the delegates enrolled.

A quorum being present, the election of officers was announced as in order, brethren S. H. Parker and V. T. Cheers, acting as tellers—when Townly Redfearn was declared elected Moderator, and W. D. Webb, re-elected Clerk.

Ministering brethren, and Corresponding Messengers were cordially invited to seats with us. The following reported:

Elder W. F. Brasington and Jas. Funderburk, from the Moriah Association Elders B. G. Covington and B. Sanders, from the Pee Dee Association.

The Moderator then proceeded to appoint the following committees:

On Finance, V. T. Chears, S. H. Parker and Wm. Bivens.

On Request and Queries, Dr. B. Chears, K. C. Timmons and Joel Baker.

On Religious Exercises, the delegates of this church, aided by Joshua Lee.

On motion, we adjourn to meet at 9 o'clock to-morrow.

Prayer by Elder B. G. Covington.

Saturday Morning, Oct. 10.

The morning being disagreeable, the Moderator waited until 10 o'clock, when he called the Association to order.

Prayer by Elder W. F. Brasington.

The roll was called and the minutes of the preceding day read and adopted.

Letters were brought in from the Cross Roads and Concord churches, which were read, and the names of the delegates enrolled.

The Rules of Decorum were read.

Reports from Corresponding Messengers to sister Associations were called for: Elder W. F. Brasington stated that Elder S. J. Fincher attended the Moriah Association according to appointment, and was cordially received.

Brother J. D. Green stated that himself and Elder S. J. Fincher, attended the Pee Dee Association, and was cordially received.

Appointment of Messengers to sister Associations. Welch Neck, Elder S. J. Fincher and brethren J. Baker and K. C. Timmons. Moriah, Elder S. J. Fincher and brethren B. Chears, V. T. Chears and S. H. Parker. Pee Dee, Elder S. P. Morton and brother Uriah Staton.

On motion our correspondence with the King's Mountain, Broad River, Yadkin and Fairfield Associations, be discontinued for the present.

REPORTS.

Brother Joshua Lee failed to present a report on Missions, according to appointment, and was excused.

Elder R. H. Griffith, who was appointed to write on Education, failed to attend the Association, hence no report on that subject.

Report on Periodicals, prepared by brother V. T. Chears was read, and after interesting remarks by Elders B. G. Covington. W. F. Brasington and B. Sanders, was adopted, and ordered to be appended to the minutes, as follows:

REPORT ON PERIODICALS.

The times we are in, the circumstances with which we are surrounded, politically, civilly and religiously, call loudly for strenuous efforts in the diffusion of the light of literature; leaving the first to politicians, the second to civil authorities, we shall confine our remarks to the third. As a religious denomination, we are surrounded with influences well calculated to exert a deleterious effect on our interests. The agencies through which those influences are exerted, may often be compared to Satan in disguise, professing love, but cherishing hatred and enmity; not to our persons, but to our denominational principles.

To discern those foes, and discover their designs, knowledge is necessary, essential. We should know our denominational distinctions, the fundamental doctrine which forms our base, and our practices deduced from that doctrine, that we may be able to withstand the varied and various forms of doctrine of men or devils.

It is not enough for us to say, we have the Bible (precious book) for our guide. As well might we content ourselves with the sun, the great and grand luminary of the day. Shall the sun say to the moon, I have no need of thee; or shall the queen of the night, say to that little star at so great a distance from us, that it is only discoverable by powerful artistic aid, I can dispense with thee. As the sun is in the natural firmament, so is the Bible in the religious firmament, and as the sun enlightens our way through so many mediums of light; so does the bible shed light into the human mind, chasing away the darkness of simplicity and gross darkness of ignorance through many channels, among which religious periodicals are not the least They often enlighten us, as to what the bible is effecting in other parts of our Master's field (the world is the field) far from the scenes of our immediate observation. Read the Missionary journals and see the brightness of the light shining from the bible, through the labors of missionary pastor's, evangelists and teachers, guiding paganism to the source of all light through a crucified Redeemer

The printing press is beyond a doubt one of the most powerful means of disseminating light, the light of literature. The devil shrewdly seizes it as the most successful method ot propagating his pernicious doctrine of infidelity. Shall we as soldiers of Jesus Christ, suffer him to hold this battery, and continue to shell the camp of Israel, unmolested, no, never. The cry is charge, let the press be wrested from the power of the devils and turned against his works, then his kingdom will tremble, his throne totter, and his sceptre be broken. Brethren, let such support be given to the religious periodicals of our day, as will encourage them in their work, and increase the circulation of those monthly, semi-monthly and weekly organs. Yea, induce them to more frequent press. Why not a semi weekly, a tri weekly, a daily *Biblical Recorder?* Each answer, why.

Is it because there is not a sufficiency of our Lord's goods in the charge of his stewards, who are accountable for their stewardship? or is it because we are determined to act out our stingy part, that the weekly visits of our own weeklies are not welcomed to our homes, and duly paid for. We do not claim for periodicals inspiration! but do most earnestly contend that they are good exponents, when religiously conducted, and do heartily commend them to the patronage of the members of the churches composing the Brown Creek Association.

Most respectfully submitted,

VACHEL T. CHEARS.

Report on Sabbath Schools prepared by brother S. H. Parker, was read, and after interesting remarks by various brethren, was adopted as follows:

REPORT ON SABBATH SCHOOLS.

Brethren of the Brown Creek Association, I was appointed at the last session of your body to write on Sabbath Schools; I do not feel competent to write on a subject of such vast importance, as that of Sabbath Schools; but this does not discharge the duty laid on me. We all know that there is a great responsibility on all parents in the way they train up their children.

We are commanded in the Bible to train up our children in the nurture and admonition of the Lord ; and again, bring them up in the way they should go, and when they grow old they will not depart from it.

We cannot fall on a better plan than to meet them in Sabbath School then and there to teach them the word of God, and to sing and pray with and for them, for they can be taught the word of truth, and thereby lasting impressions may be implanted on the youthful minds that will be retained for life.

How can we who profess to know Christ in the forgiveness of our sins, be so careless about the welfare of the youth of our land. We do not pretend to say that the Sabbath School will save them, for God must do the work in regenerating the Soul. But we do contend that in the schools the youthful mind may be prepared for the reception of the word. And now brethren shall we as Baptists treat an institution, of so great interest to our children with so much neglect. Let us all take courage and do better for the future, for how will Baptists bear to hear their children rise up and say in the judgment day, I never heard my father pray. Under this consideration, let one who has had some experience in the schools, admonish all to take courage and more interest in the future welfare of the youth of our land than we have done heretofore. There is nothing more delightful, than to meet in our churches every Sabbath, and spend two or three hours in hearing the little boys and girls, sing the delightful songs of Zion.

And when well taught, it makes me think of the singing of the angels in

Heaven. Brethren, this is a delightful thought, and the cause is calculated to implant lasting impressions which will carry them through life and be a prop and stay in death, and instrumental in landing them safe in Heaven.

S. H. PARKER.

On Ministerial Support, no report.

On motion, the Moderator was authorized to appoint writers on the following subjects. The following brethren were appointed:

On Missions, Joshua Lee.
On Education, D. A. Covington.
On Periodicals, S. H. Parker.
On Sabbath Schools, K. C. Timmons.
On Ministerial Support, B. Chears.

On motion, we take a recess of half an hour. Benediction by Elder W. F. Brasington.

Afternoon Session.

The Association convened according to adjournment. Prayer by Elder B. G. Covington.

Report on Requests and Queries called for. The committee made the following report through their chairman, which on motion, was adopted, and the committee discharged:

Your committee on Requests and Queries, upon the examination of the letters, found that the Olive Branch and the Deep Creek Church, each respectfully request that this body hold its next session with them. We also find in the letter from Concord Church, a petition for a letter of dismission from this Association, to join the Rocky River Association.

All of which is respectfully submitted,

B. CHEARS,
K. C. TIMMONS, } Com.
JOEL BAKER,

It was decided by vote, that the next session of this body be held with the Olive Branch Church, Union county, N. C. commencing Friday before the second Sabbath in October, 1869. Service to commence at 11 o'clock, A. M.

Elder S. P. Morton was appointed to preach the Introductory sermon, brother Joseph Bivens, his Alternate.

The Concord Church through their letter, petitioned for a letter of dismission from this Association, to join the Rocky River Association, which on motion was granted.

Elder John Broadaway appeared as a ministering brother from the Pee Dee Association, and was cordially received.

Brethren E. C. Rollins and Aaron Dees appeared as corresponding messengers from Moriah Association, and was cordially received.

On motion, a public collection be taken up on to-morrow for the benefit of the Association.

The committee on Finance made the following report, which was adopted, and the committee discharged:

We the Finance committee beg leave to make the following report for the Brown Creek Association. We find in the hands of the Treasurer for the last year $19 35.

Respectfully submitted,

S. H. PARKER, Chm'n.

For the money sent up for minutes, see Statistical Table.

Brother T. Redfearn tendered his resignation as Treasurer of the Brown Creek Association, which, on motion, was accepted.

On motion, brother S. H. Parker was appointed Treasurer of this Association.

On motion, some brother be appointed to write out the Fundamental, Cardinal and Distinctive principles of the baptist denomination.

On motion, Elder R. H. Griffith of Charlotte, be appointed to write on the above named subject, and present it to the next Association.

On motion, the Pee Dee Association be requested to co-operate with us in the publication of our denominational principles, and that Elder B. G. Covington be enjoined to bear this request to that Association.

On motion, a committee consisting of brethren B. Chears, J. Lee and S. H. Parker was appointed to amend the 13th Article in the Rules of Decorum. For the amendment see Rules of Decorum.

On motion, thirty dollars be paid for publishing the minutes.

On motion, the Treasurer was authorized to pay the cost of the minutes and other claims against the Association, until the means in his hands be expended.

On motion, the clerk was allowed fifteen dollars for his trouble in preparing and distributing the minutes.

On motion, we hold a Sunday School Mass Meeting in the morning at ten o'clock, and that Elder W. F. Brasington and B. G. Covington be appointed to address said meeting.

The following resolutions were unanimously adopted:

Resolved, That we return our thanks to the Mt. Olive church and neighborhood for the kind and hospitable manner in which they have entertained the delegates and ministering brethren of this Association.

Resolved, That the thanks of this body are due and are hereby tendered to the Moderator and Clerk of this Association, for the able and dignified manner in which they have discharged the duty of their respective offices.

A motion for adjournment was made and carried. Prayer was offered by Elder W. F. Brasington, after which the brethren joined in singing a delightful hymn, during which the fraternal hand was given.

The Association then adjourned to meet at the time and place appointed.

TOWNLY REDFEARN, Mod'r.

W. D. WEBB, Clerk.

SABBATH.

This morning at the appointed hour the Association met in mass meeting to consider the importance of Sabbath Schools. Elder B. G. Covington delivered an able and interesting address, in which he strongly urged the claims o this most noble institution upon the different churches of the association.

At 11 o'clock, Elder W. F. Brasington preached to a large and attentive congregation, from 4th chap. Romans, and 21st verse. After recess, Elder R. C. Covington, preached an able and affecting discourse from the 24th chapter of Acts: part 15th verse.

A collection was taken up after the first sermon, amounting to $7 25, for the benefit of the Association.

STANDING RULES OF BUSINESS.

1. Introductory Sermon.
2. Association Called to Order.
3. Reading of the letters from the churches and enrolling the names of delegates.
4. Election of Moderator and Clerk.
5 Admission of new churches.
6. Invitation to visiting brethren and Corresponding Messengers.
7. Appointment of Committee on Finance.
8. Appointment of Committee on Requests and Queries.
9. Appointment of Committee on Religious exercises.
10. Report of Corresponding Messengers.
11. Appointment of Corresponding Messengers.
12. Reports : 1st Missions, 2nd Education, 3rd Periodicals, 4th Sabbath Schools, 5th Ministerial Support.
13. Appointment of Writers on Missions, Education, Periodicals, Sabbath Schools and Ministerial Support.
14. Missionary's Report.
15. Appointment of place of next Association.
16. Appointment of Preachers for next Association.
17. Report of Committee on Finance.
18. Report on Requests and Queries.
19. Reports of Committees not elsewhere called for.
20. Deferred and unfinished business.
21. Miscellaneous business.
22. Adjournment.

CONSTITUTION.

We the Baptist churches of Christ, composing the Brown Creek Association, having been received and baptized upon a profession of our faith, in Christ are convinced of the necessity of an Association of churches in order to perpetual union among us, and thereby maintain a correspondence with each other and other associations of the same faith and order, agree and subscribe to the following rules, viz:

Article 1. The Association shall be composed of delegates chosen annually by each church belonging to the Association; who before taking their seats shall present certificates of their appointment or other satisfactory evidence, and each church shall be entitled to three representatives.

Art. 2. In the letters from the different churches shall be stated their number in full fellowship, received by letter, dismissed by letter, baptized, excommunicated and dead, during the last Associational year.

Art. 3. The members thus chosen and convened, shall be denominated the Brown Creek Association, being composed of churches located between the Pee Dee and Moriah Baptist Associations.

Art. 4. The Association when convened shall be governed by a proper decorum.

Art. 5. The Association shall have a Moderator and Clerk, who shall be chosen annually by the members present.

Art. 6. Any church may be admitted into this Association by petition and delegates, if upon examination found to be of the same faith and order, shall be welcomed to seats by the Moderator extending to them the right hand of fellowship.

Art. 7. All queries presented to this Association shall be read once, after which a vote shall be taken upon the propriety of debating the same, and if a majority be of opinion that the said queries are not debatable, the same shall be withdrawn.

Art. 8. Every motion when made and seconded shall be considered, unless withdrawn by the mover.

Art. 9. We deem it necessary that we should have an Associational fund for defraying the expenses of the same, and that it is the duty of each church, to make voluntary contributions for this purpose, which shall be forwarded by the delegates, and the amount thus contributed shall be deposited in the hands of the Treasurer, who shall be accountable to the Association for the amount thus deposited, to be distributed as the Association may direct.

Art. 10. The Minutes of the Association shall be read, corrected and signed by the Moderator and Clerk before the adjournment of the Association, except otherwise ordered by the body.

Art. 11. The Association shall endeavor to furnish the churches with the Minutes as soon as practicable.

Art. 12. The Association shall have power to provide for the general union of the churches, preserve a bond of Communion, give them all necessary advice, in case of difficulty, and enquire into the cause why the churches fail to represent themselves at any time in the Association.

Art. 13. The Association may appoint members to transact such business as they may think proper, and may act as its own Itinerant Board, until such time as the Association shall otherwise direct.

Art. 14. The Association shall have power to exclude any church which shall violate the Rules of this Association, or deviate from the orthodox principles of religion.

Art. 15 The Association may invite ministering and other brethren who may be present, to seats with them, and to aid in their deliberations.

Art. 16 The Asssociation shall have power to appoint the time and place where the succeeding Association shall be held.

Art. 17. This Constitution may be altered at any meeting, a majority of two thirds voting in the affirmative.

RULES OF DECORUM.

Article 1st. The business of the Association shall be opened and closed with prayer by the Moderator, or some person on whom he may call to perform that service.

Art. 2. The Moderator and Clerk of the proceeding year shall occupy their places until a new organization is affected.

Art. 3. In all elections for officers the balloting to be continued until one candidate obtains the majority of the whole.

Art. 4 The Moderator shall preside over the deliberations of the Association; preserve order and propound fairly every question which may be presented for consideration, and ascertain and announce the decision. He shall always rise from his seat to take the vote of the Association. He shall take no part in debate without first calling some other person to the Moderator's chair. He shall not vote except the Association be equally divided, and in that case he shall give the casting vote. He shall decide all questions of order, and his decision shall be silently submitted to, unless a regular appeal be taken, and his decision be reversed by a majority of the Association.

Art 5 The Clerk shall be responsible for all the papers and documemts committed to his care, he shall keep a fair and faithful record of all the proceedings of the association.

Art. 6. The Treasurer shall receive all monies of the Association and pay them over by order of the same.

Art. 7. No member shall address another by any other appellation than that of brother.

Art. 8. The names of the delegates shall be enrolled by the Clerk, and called over as often as the Association may require.

Art. 9. No person shall speak more than twice on the same subject, without permission of the Association through the Moderator.

Art. 10 No subject which has been decided shall be considered again during the same session, unless a member who voted in the majority shall move a reconsideration.

Art. 11. Every report offered, and resolution proposed to the Association, and every amendment offered, shall be submitted in writing if required by the Moderator.

Art. 12. The Association shall make all necessary arrangements for devotional services during the session.

Art. 13. The Delegates present from a majority of the churches shall constitute a quorum for business.

Art. 15. All questions shall be decided by a vote of the majority of the members present.

Art. 15. No member shall absent himself from the Association without permission from the Moderator.

Art. 16. At the opening of every annual meeting of this Association these rules shall be read.

STATISTICAL TABLE.

CHURCHES.	NAMES OF DELEGATES.	Baptized.	Rec. by letter.	Restored.	Dismissed.	Dead.	Excluded.	Total.	Ass. Fund.
Mt. Olive,	T. Redfearn, M. W. Moore, D. T Redfearn,				1		1	146	$ 4 00
Monroe,	D. A. Covington,* A. Helms,* B. Chears,		5				1	77	2 00
Faulks,	Wm. Collins,* E. J. Rushing, Geo. Pounds,*	2	2		2	2	2	69	
Meadow Branch,	J. Bivens, C P. Griffin, Wm. Bivens,			1	1	1	1	157	1 50
Rocky River,	Represented by letter,	15						80	2 00
Mineral Springs,	S. J. Fincher, J. D. Green, S. Rushing,*						1	43	
Shiloh,	Noah Helms,* Oliver Rogers, B. Helms,*	18	3			1	1	63	1 50
Cross Roads,	T. M. Griffin,* A. Farmer,*				1		1	11	1 00
Mt. Moriah,	Dr. Thos. Lowery,* L. H. Alsobrook,* K. C. Timmons,				2	1		24	50
Philadelphia,	Oliver Harrell, J. Lee, V. T. Chears,				1	1		55	1 75
Charlotte,	No delegates,								
Waxhaw,	No delegates,								
Pleasant Valley,	A. L. Stough,* T. L. Vail,* Jno. Ross,*							58	8 00
Olive Branch,	J J Austin, J. A. Horn,* S. K. Little,		1		2			60	2 50
Deep Creek,	W. D. Webb, E. Gulledge, D. Hunt y,	12	1		2	2	2	124	4 00
Elizabeth,	Joel Baker, Jesse Allen,* E. T. King,		1	1	10	2	3	72	1 00
Bethel,	S H. Parker, S. Ross,* J. W. Bivens,*					2		33	1 20
Concord,	M. Fergison,* Milton Fergison,*		2					23	
Deep Springs,	A. Caudle, Alex. Fifer, J. A. Fifer,*	4	2		1	2		53	1 35
Rocky Mount.	Jas. Curlee, J. Hill,* S D. McIntyre,	3	1	1	2	7		55	1 50
Corinth,	J. J. Hasty,* W. R. Hasty, Isaac Nash,	9	4				3	37	2 00
	*Absent.	63	22	3	25	15	16	1254	$80 00

SUMMARY.—Churches, 21; Delegates present, 28; Pastors, 11; Nett gain during the past year, 3; Two Churches not represented.

CHURCHES, PASTORS, &c.

CHURCHES.	PASTORS.	CLERKS.	POST-OFFICE.	Sab. of Preaching.
Mt. Olive,	S. J, Fincher,	D, T. Redfearn,	White's Store,	3
Monroe,	P. N. Snider,	A. Helms,	Monroe,	
Faulk's.	J. W. Davis,	Y. R. Parker,	Beaver Dam,	
Meadow Branch,	E. L. Davis,	T. E. Williams,	Richardson's Creek,	2
Rocky River,	E. L. Davis,	James Broadaway,	Ansonville,	1
Mineral Springs,	L. Bennett,	S. Rushing,	White's Store,	2
Shiloh,	H. B. Kink,	Oliver Rogers,	Monroe,	
Cross Roads,	N. Funderburk,	J. H. Irby,	Monroe,	1
Mt. Moriah,	L. Lowery.	K. C. Timmons,	White's Store,	1
Philadelphia,	No regular supply,	V. T. Chears,	Lane's Creek	2
Charlotte,				
Waxhaw,				
Pleasant Valley,	P. Nicholson,	N. D. Orr,	Bell Air, S. C.	1 & 3
Olive Branch,	E. L. Davis,	J. E. Smith,	Olive Branch, N. C	4
Deep Creek,	S. J. Fincher,	W. D. Webb,	Wadesboro,	1
Elizabeth,	L. Lowery,	Joel Baker,	Mt. Croghan, S. C.	
Bethel,	P. N. Snider,	S. H. Parker,	Poplar Hill,	4
Concord,		M. Furgison,		
Deep Spring,	A. Caudle,	A. B. Caudle,	Lanesboro,	2
Rocky mount,	S. P. Morton,	J. M. Broadaway,	Ansonville,	
Corinth,	J. W. Davis,	N. W. Hasty,	Lanesboro,	

Form of Tables to be used by the Clerks of Churches, and Supt's. of Sunday Schools.

Statistical Table of .... Church. .... Clerk.

Location.	Time of Meeting.	Pastor.	Pastor's Residence	Clerk's Residence	Baptized.	Rec'd by Letter.	Restored.	Excluded.	Deceased.	Male.	Female.	Total.

Contributions of .... Church.

Pastor's Salary.	Incidental Expenses	State Missions.	Foreign Missions.	Education	S. School Board State N C	Printing Minutes.	Religious Papers taken.	Miscellaneous.

Sunday School of .... Church .... Supt

Teachers.	Scholars.	Male.	Female.	Meets.	What part of year.	Superintendents.	Post office of Supt.	No. verses Scripture recited.	Scholars professed religion past year.	Copies of Kind Words taken.	Vols. in Library.	Col'tions	Remarks.

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MINUTES

OF THE

FIFTEENTH ANNUAL SESSION

OF THE

BROWN CREEK ASSOCIATION,

HELD WITH THE CHURCH AT

Olive Branch, Union County, N. C.

October 8--9, 1869.

RIDGEWAY, N. C:
THOS. M. HUGHES, PRINTER,
1870.

PROCEEDINGS.

Olive Branch M. H., Union Co., N. C.,
October 8th, 1869.

The Brown Creek Association, pursuant to the last adjournment, met with the Church at this place, in its fifteenth annual session.

In the absence of Elder S. P. Morton and his alternate, Elder T. J. Taylor, from the Catawba Association, preached the Introductory Sermon from 2d Timothy, 4th chapter and first clause of the second verse, "Preach the word."

After a short intermission, on motion of Bro. J. D. Green, Elder S. J. Fincher was called to the chair, the Moderator of last session being absent.

After singing a hymn, Elder E. L. Davis, from the Pee Dee Association, led in prayer.

The Churches were then called and the letters read by breth- V. T. Chears and J. E. W. Smith, which exhibited the following delegates :

Mt. Olive.—T. Redfearn, Addison Lowry, and John Bivens.
Monroe.—Abel Helms,* D. A. Covington,* and Irvin Medlin.
Faulk's.—Not represented.
Meadow Branch.—J. A. Bivens, N. W. Bivens, and J. C. Williams.
Rocky River.—S. P. Morton,* U. Staton, and Jas. Broadaway.
Mineral Springs.—S. J. Fincher, J. D. Green.
Shiloh.—H. B. King, Noah Helms, Phillip Helms.*
Cross Roads.—T. M. Griffin, Oliver Rogers, Wm. Underwood.
Mt. Moriah.—K. C. Timmons,* Dixon Rushing, J. A. Lowry.*
Philadelphia.—V. T. Chears, J. A. Gathings, O. P. Harrell.
Charlotte.—Not represented.
Waxhaw.—C. Austin, Wm. Godfrey, Jas. Godfrey.
Olive Branch.—Jacob Thomas, J. J. Austin, J. A. Horn.
Deep Creek.—W. D. Webb, E. D. Gaddy, G. T. Little.
Elizabeth.—Joel Baker, Jesse Allen,* E. Y. King.
Bethel.—S. H. Parker, S. Ross, P. A. Parker.*
Deep Spring.—A. B. Caudle. J. W. Phifer, Ambrose Caudle.
Rocky Mount.—Jas. Curlee, Julius Hill, J. Y. Smith.
Corinth.—B. F. Hasty, Joseph Nash,* W. R. Hasty.

Brethren V. T. Chears, and S. H. Parker were then appointed by the chair to conduct the election for Moderator; Elders E. L. Davis and A. Caudle for Clerk. The election resulted in the choice of Elder S. J. Fincher for Moderator, and W. D. Webb was re-elected Clerk.

Churches seeking admission into this Association were invited to present their letters, whereupon the Union Grove, a newly constituted Baptist Church, came forward with a letter and delegates, and was, on motion, unanimously received into this Association; J. W. Thomas and Jas. Sikes, delegates.

Visiting brethren from sister Associations were invited to seats with us. Elder E. L. Davis, from the Pee Dee, and Elder T. J. Taylor, from the Catawba Associations presented themselves and were cordially received, the Moderator extending the right hand of fellowship.

Elder Allen Hill, from the Rocky River Association, was cordially received.

The Moderator then proceeded to appoint the following Committees:

On Finance.—S. H. Parker, V. T. Chears, Jas. Curlee.
On Requests and Queries.—J. J. Austin, Addeson Lowry, G. T. Little.
On Obituaries—W. D. Webb, H. B. King, Jacob Thomas.
On Religious Exercises.—The Pastor and Deacons of this Church.

Corresponding Messengers to sister Associations were called upon to report.

Welsh Neck.—The Brethren did not attend and were, on motion, excused.

Moriah.—Elder S. J. Fincher and brother V. T. Chears stated that they attended and were cordially received. Brother S. H. Parker was, on motion, excused.

Pee Dee.—No attendance.

Appointment of Messengers to sister Associations:

Welsh Neck,—Elder S. J. Fincher, and brethren Joel Baker and W. D. Webb.

Moriah.—Elder S. J. Fincher, and brethren Joel Baker, S. H. Parker and V. T. Chears.

On motion, it was agreed that we correspond with the York Baptist Association. Elder S. J. Fincher accepted an appointment. Elder Wm. A. Owens, and Bro. Thomas Sanders were appointed as correspondents to that body.

On motion, the Clerk was authorized to notify the brethren appointed to attend the York Association, and send their certificates.

On motion, we correspond with the Rocky River Association. Brethren Julius Hill, Jas. Curlee, and J. Smith accepted appointments.

On motion, we adjourn to meet at 9½ o'clock, in the morning.

Prayer by Elder T. J. Taylor.

Benediction by Elder E. L. Davis.

Saturday, October 9.

The Association met according to adjournment. After singing a hymn, Brother J. D. Green led in prayer.

Roll called by the Clerk.

Minutes of the preceding day read and adopted.

Invitations to ministering brethren were again extended. Brother Jas. Funderburk, from the Moriah, presented himself and was cordially received. Elder J. A. Barber was cordially received.

Reports called for.

The brother appointed to write an essay on Missions, having moved west, consequently no report on that subject.

The subject of Missions, both home and foreign, were discussed at length, Elders Davis and Taylor participating in the discussion.

On motion, a letter addressed to the Brown Creek Association, from Elder J. B. Taylor, Corresponding Secretary of Foreign Mission Board, was read.

Elder A. E. Bennett, Corresponding Messenger from the Pee Dee Association, appeared and was cordially received.

Brother E. H. Hinson, Corresponding Messenger from the Rocky River Association, appeared, with letter, and was cordially received.

The hour for preaching having now arrived, Elders J. T. Taylor and A. E. Bennett were requested, according to previous arrangements, to hold services in the Church.

The subject of Missions was then resumed.

On motion, it was agreed to act on Home Missions first.

The following pledges were then made to sustain a Missionary in the bounds of the Brown Creek Association:

Mt. Olive, $20.00; Monroe, 1.00; Meadow Branch, Joseph Bivens, 2.00; J. C. Williams, 2.50; S. W. Williams, 1.00; Rocky River, 5.00; Mineral Springs, 10.00; Shiloh, Noah Helms, 1.00; Cross Roads, 10.00; Mt. Moriah, Dixon Rushing, 1.00; Philadelphia, 10.00; Waxhaw, 5.00; Olive Branch, 10.00; Deep Creek, 20.00; Elizabeth, 5.00; Bethel, S. H. Parker, 2.50; S. Ross, 2.50; Deep Springs, 5.00; Rocky Mt., 5.00; Union Grove, J. W. Thomas, 2.50.

On Education.—The writer appointed being absent there was no report.

Brother S. H. Parker, who was appointed to write on periodicals, read the following, which, on motion, was adopted, and ordered to be appended to the Minutes:

REPORT ON PERIODICALS.

So much has been said and written on the subject of Periodicals, that it leaves me nothing, scarcely, to present to your body. But all reflecting persons are obliged to admit that the press, when devoted to the advancement of Christ's kingdom on earth, is a mighty auxiliary in furnishing, with surprising facility, the many thousand demands for religious instruction in all of its different branches. We can but feel that the blessings accruing from the religious press are beyond our calculation. The different religious presses, like little fountains, are, from time to time, bidding rapidly depart from them those several little streams for the great river whose waters are for the healing of all nations to mingle with its waters in proportion to the work of each press to bless mankind. Then how very essential, how important it is for all Christians, for all Baptists, to embark at once in a work so conducive to the welfare of mankind—the building of Christ's Church and the advancement of our denominational principles from the press of other denominations. We, as Baptists, have, to a great extent, been assailed. The unfolding to our view, in this age, of the awful position of millions of our fellow-men in a state of nature, and the alarming extent to which the adversary of souls has drawn mankind, indicate clearly the necessity of a good paper—one at all times prepared to defend our sentiments and usages as Baptists—one competent to expose vice in all its black deformity. We, as Christians and as Baptists, can at once see the necessity of this. Then how truly essential for all true Christians and good Baptists to aid in sustaining such a paper; so that at this time especially it may exert its power with greater effect than ever before, dispensing more extensively the fruits of religion throughout our country, yea, throughout the world. Now is a time loudly calling upon all Christians to arouse in their might and at once engage in the laudable work of exposing sin, breaking down and casting away the devices of Satan, so that the banner of King Emanuel may wave triumphantly throughout this, our country, and throughout the world. Let us give the religious periodicals of our denomination aid, and in devoting ourselves to a cause so laudable as sending forth from the press the precious gems of thought, the upholding of Baptist sentiments, is nothing more nor less than working in the service of our Lord and Saviour, Jesus Christ. We would recommend to our brethren the *Biblical Recorder*, our denominational organ in this State.

All of which is respectfully submitted,

S. H. PARKER.

On Sabbath Schools.—No report. Interesting remarks on the subject were made by various brethren.

In regard to Sabbath Schools, Brother W. D. Webb offered the following resolution, which, on motion, was adopted:

Resolved, That we will earnestly endeavor to keep up a regular and well conducted Sabbath School in our respective Churches the ensuing year.

On motion, we have a recess of three quarters of an hour.

Prayer by Elder J. W. Phifer.

After a short recess the Association resumed its business. After singing a hymn, Brother Joseph Bivens led in prayer.

On motion, the Moderator was authorized to appoint writers on the following subjects. The following brethren were appointed:

On Missions.—Joseph Bivens,
On Education.—D. A. Covington.
On Periodicals.—V. T. Chears.
On Sabbath Schools.—W. D. Webb.
On Temperance.—W. D. Gulledge.

In lieu of an Essay on Ministerial Support this year, it was resolved to re-publish, in the minutes of this session, Elder A. L. Stough's report on that subject, which appeared in the minutes of 1866.

The brethren then decided that this Association hold its next annual session with the Baptist Church at Deep Creek, Anson County, N. C., commencing Friday before the second Sabbath in October, 1870. Elder S. J. Fincher appointed to preach the Introductory Sermon; Bro. Joseph Bivens his alternate.

The Committee on Finance reported. (For minutes see statistical table.)

TREASURER'S REPORT FOR 1868.

Received of the former Treasurer,		$19 35
Sent up from the Churches for Minutes,		30 80
Sabbath collection,		7 25
		Total, $57 40
W. D. Webb's receipt for Clerk services,	$15 00	
V. T. Chears " " " "	11 80	
Paid for publishing the Minutes,	30 80	
	$57 60	$57 60

S. H. PARKER, Treasurer.

The Committee on Requests and Queries made the following report, which was adopted, and the Committe discharged:

REPORT.

Your Committee on Requests and Queries find, upon the examination of the letters, that the Deep Creek, Cross Roads, and Waxhaw Churches each respectfully request that this body hold its next session with them. We also find in the letter from Phildelphia, the following query, is the Brown Creek Association an efficient Missionary body. If it is not, would it not be for the advancement of our common cause to dissolve it and connect ourselves with other Associations.

J. J. AUSTIN,
ADDISON LOWRY, Com.
G. T. LITTLE.

The Committee on Obituaries made the following report through their chairman, which was adopted:

REPORT ON OBITUARIES.

Your Committee on Obituaries beg leave to submit the following:

We find that the Church at Bethel are made to lament the death of our much loved brother Alfred Ashcraft. Brother Ashcraft made a profession of religion many years ago and united himself with the Baptist church at Bethel. For a number of years previous to his death he was deacon of the Church. His life was one of constant usefulness, and his loss to the Church will not be easily repaired. He was a consistent and humble Christian, and gained for himself the love and confidence of all who knew him. As he lived a faithful, zealous Christian, so he died in prospect of a happy immortality, and has gone to his reward.

Respectfully submitted,

W. D. WEBB, Chairman.

On motion, an Executive Committee, consisting of brethren V. T. Chears, T. Redfearn, and W. D. Webb, was appointed to procure the services of some efficient Minister to labor in the bounds of this Association the ensuing year.

The Churches were then urged to take up collections as often as practicable, place the same in the hands of the Chairman of the Executive Committee for the purpose of carrying out our Missionary operations.

The Query from Philadelphia Church was taken up, and, on motion, indefinitely laid on the table.

Foreign Missions were then considered. The brethren pledged for that purpose as follows:

V. T. Chears,	$3 00	Uriah Staton,	$1 00
Joseph Bivens,	3 00	F. H. Hinson,	1 00
T. Redfearn,	3 00	E. D. Gaddy,	1 00
G. T. Little,	3 00	Oliver Rogers,	1 00
T. J. Taylor,	3 00	Irvin Medlin,	1 00
E. L. Davis,	1 00	W. D. Webb,	1 00
Addison Lowry	2 00	J. C. Williams,	1 00
Wm. Godfrey,	1 00	Wm. Underwood,	1 00
J. J. Austin,	1 00	S. H. Parker,	1 00
T. M. Griffin,	1 00		

The Churches then raised $24.50 to pay the indebtedness of the Association.

Elder T. J. Taylor offered the following resolution, after interesting remarks by the same. On motion, it was adopted:

Seeing the great destitution in our midst, and feeling the need of an educated ministry; therefore,

Resolved, That we urge our Churches to make an effort to educate young Ministers in our midst.

On motion, the Moderator was authorized to appoint one member from each Church in the Association to solicit contributions for educating Brother Joseph Bivens.

The Moderator appointed the Clerk of each Church.

Upon recommendation of the Clerk, the Association agreed to have a form for Church letters published in the minutes.

On motion, the Clerk was authorized to have minutes published to the amount of thirty dollars, and be allowed $15 for preparing and distributing the same the present year.

On motion, the Treasurer was authorized to pay the cost of the Minutes and the Clerk for his services.

The Association then appointed Elders S. J. Fincher, T. J. Taylor, and A. E. Bennett to preach to-morrow.

The following resolutions were unanimously adopted:

Resolved, That we return our thanks to the Olive Branch Church and neighborhood, for the kind and hospitable manner in which they have entertained the delegates and ministering brethren of this Association.

Resolved, That the thanks of this body are due, and are hereby tendered to the Moderator and Clerk of this Association for the able and dignified manner in which they have discharged the duty of their respective offices.

A motion for adjournment was made and carried.

The brethren joined in singing a delightful hymn, after which Elder T. J. Taylor led in prayer.

The Association then adjourned to meet at time and place appointed.

S. J. FINCHER, MODERATOR.

W. D. WEBB, Clerk.

SABBATH.

The Ministers appointed to occupy the pulpit this morning met a large and attentive congregation, which was addressed as follows: At 11 o'clock Elder S. J. Fincher preached from Mark viii: 36. At the close of this discourse, Elder T. J. Taylor preached from 1st Timothy, 6th Chapter, first clause 12th verse. The congregation being too large to be accommodated in the Church, Elder A. Hill preached at the same time in the school house, near by.

In the afternoon Elder E. A. Bennett occupied the pulpit and preached from Isaiah 1st Chapter and part of the 18th verse, "Come now and let us reason together, saith the Lord."

Sabbath collection, $6.25.

REPORT ON MINISTERIAL SUPPORT.

There is, perhaps, no duty more clearly taught in the New Testament, than that of Ministerial Support. When Christ sent out his disciples he bade them to take nothing for their journey, saying "that the laborer was worthy of his hire."—Luke x, 1—7. And yet how many ministers are left to struggle almost alone and support themselves as best they can. Even the Church at Corinth, on which the Apostle Paul had bestowed much labor, had treated him in this ungrateful manner. How did he act in reference to such conduct? Did he from a false delicacy, or from being suspected of sinister motives, hold his peace? No! He faithfully instructed them on this subject. In the 9th chapter of his Epistle to this Church, he enforces this duty from the nature of the case; from the authority of the Scriptures: from the examples of the priest under the Jewish law, and from the express precepts of Jesus Christ, which, taken together, are wholly unanswerable.

1st. From the nature of the case, verse 7.—His meaning was, doubtless, to say that those who give themselves to the prosecution of any worldly business expect to live by it, and it is just and reasonable that they should. As the soldier is supported by his country, and the winedresser eats of the fruit which he cultivates, and the shepherd drinks the milk of the flock which he tends, so the Christian minister is to be supported by those on whom he bestows his labors. "Let him that is taught in the word communicate unto him that teacheth in all good things—Gal. xi, 6. "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"—First Cor., 9th c., 11v.

The primitive ministers of Christ, as already stated, were sent forth to their ardent work without any provision for their support, except that which might be furnished by the persons to whom they preached, on this equitable, well understood and generally admitted principle, that the laborer is entitled to his reward. This provision has in it nothing of the rating of charity; it is an act of the strictest justice, a discharge of one of the plainest Christian obligations. It is the reward of labor, called a "hire," (Luke 10th c., 7th v.,) called "wages" (Sec. Cor., 11th c., 8th v.)

In the ordinary affairs of life we recognize the obligation to supply the wants of those who devote themselves to our service.

We would not think of asking a mechanic, or an overseer, to devote his time and skill to our service merely for his food and clothing. And yet how many are unwilling, even on such terms, to sustain those who act as their servants for Christ's sake. Thus rating the value of spiritual things ministered to them by God's men at less than they do temporal things ministered to them by others. How can we content ourselves with granting less than a competent and comfortable support to the preachers, and that not grudgingly, but at least with as much cheerfulness as we feel in paying other debts.

Again, we ask is it right to see men wearing themselves out in the service of the Church, and when they die leave their families destitute, virtually beggars, dependent on the cold charities of an unfeeling world?

2. The second argument used by the Apostle was founded upon some provisions in the Jewish law, verses 8–10. To starve the laboring ox is inhuman, and was, therefore, divinely forbidden. But is it less unjust or cruel to starve ministers of Christ than oxen? Surely, if

every sentiment of justice has not been extinguished in our bosoms, we will admit the claims of our pastors to a treatment as human and kind as that which the voice of God pronounces due to beasts.

How plainly Paul spoke here? For our sakes no doubt this is written. He says—and why? He assigns his reason: "That he that ploweth should plow in hope," &c., not only in hope of a crop but in hope of a support while at work. The argument is a convincing one, and the instruction contained here is very manifest.

3. Paul's third argument is taken from a custom in the old Jewish establishment—verse 13. Provision was made by divine appointment, under legal dispensation, for the support of the priesthood. (Deut. 18th chap., 1-6 verse.) It is plain, therefore, that ample provision was made under the Jewish law for all the priesthood, and the argument of Paul here goes to show that Christian ministers, waiting as they do at the altar, are equally entitled to a competent support.

4. One other argument was used by Paul on this occasion. He asserts the comfortable support of ministers to be an institution of Christ, (verse 14.) The Apostle thus asserts that the support of ministers is the will of Christ—"Even so hath the Lord ordained." How criminal, then, for any people to deny the claim, or withhold when it is within the power of their hands, "that they which preach the Gospel shall live of the Gospel." Here we have not only the duty but also the measure of support—"Live of the Gospel." Not a mere pittance grudgingly dealt out. Ministers should be enabled to say to their Churches, as the Apostle said to the liberal saints at Phillippi, "but I have all, and abound," &c.—Philip. 4th chap., 18th verse. Common sense and common prudence will dictate that a minister's support should be such as to enable him and his family, if he has one, to live not only in comfort, but enable him to educate his children, and to make suitable provision for his family's support when he can no longer provide for them.

We have briefly started the argument of the Apostle on this important subject, and we may here add that the bad effects of neglecting this duty furnishes another strong argument for performing this duty.

1st. Without a competent support it is absolutely impossible for any moral man to perform all the duties of a pastor or an embassador for Christ. He is to give himself wholly to the work, to make full proof of his ministry, to preach publicly and from house to house; to be constant in season and out of season; to feed the flock over which the Holy Ghost has made him overseer, and to watch for souls as one who must give an account. All this he is bound to do. How can he do all this when he is compelled to resort for subsistence to secular employment? To devote himself to the varied, arduous and momentous duties of his calling his wants must be supplied. Without this he will of necessity slightly perform or else wholly neglect some of the important duties of the Christian pastor to the detriment of immortal souls.

2. The neglect of ministerial support cripples the energies of a minister, destroys his usefulness. It cannot be that a man who has to be entangled with distracting cares of a farm, or be busy from morning till night with merchandize, or in a workshop, or to toil in a school, and after exhausting his health and spirits all the week, he rides off some 10, 15, 20 or 30 miles on the Sabbath to preach to a people who have not enough love for their minister to contribute out of their abundance a little bread for his family, and at the same time harassed with debts which he cannot pay We say a man under such circumstances cannot preach the Gospel with power and effect.

In many instances if the preacher goes into the pulpit on the Lord's day morning, he will most likely see some in the congregation to whom he is indebted, and whose duns are yet in his ears, and who are, perhaps, beginning to doubt his willingness to pay. Need I stop here to tell how a man preaches under such circumstances? Even the most stupid and inexperienced can foresee the result.

3. Let me inquire what is the cause of so many destitute Churches—the present scarcity of ministers? what but this in part be the cause that a duty so reasonable, so plainly laid down in the word of God is so little regarded. How can we expect God to send us more ministers if we neglect our duty toward those already sent? Do you think He would send them amongst us to starve? I know this is an unpopular theme, but it is my duty to declare the whole counsel of God. I am fully convinced that the time has come when the true state of things must be distinctly known and fully examined.

What is the real condition of our Churches in the Association? How humiliating is the fact that not a single Church enjoys the undivided labors of a minister! Some of the oldest, richest and largest congregations raise with difficulty from $100 to $125; and all our ministers, with but one exception, are compelled to spend the week in temporal business to provide a support for their families. Their hearts may burn with a desire to give themselves wholly to the work of the ministry, but they are compelled to leave the word of God to employ themselves in providing things honest in the sight of all men so that they may owe no man anything. The neglect of the duty of supporting ministers is undeniable, general and a very great evil. How is this deplorable state of things to be remedied?

1. The work must begin with the ministers of the Gospel. They must fully and faithfully instruct the Churches under their charge on this subject. The Churches must, if possible, be roused to the importance and responsibility of supporting their pastors. Some have the piety and the money, and only want proper instructions to see their obligations, and they will not be slow to meet them.

Pastors should not only instruct the people under their charge this duty, but refuse to serve such Churches as penurously neglect it or dishonestly violate their pledges to support their preachers. It is a shameful fact that some Churches will pledge a support or a certain amount to get a minister's services, and then, after they get his services, they refuse to pay what they have promised him. Now, is this honest? Every one is bound in truth to answer no! Is it not, then, equally criminal in a minister to serve such Churches any longer, or to yield himself an instrument of unrighteousness by entering into such arrangements, and thus encouraging the people and becoming partakers of their guilt.

2. Deacons have an important work to perform in this matter. It is their official duty to attend to the support of pastors. Deacons can urge on the Churches this duty without incurring the suspicion of selfishness, and by their official influence and their liberality, do much to correct the evil under consideration. We cannot reasonably hope to see it removed until these officers are fully awake to their responsibilities, and use their legitimate authority for its correction. The unfaithfulness of a deacon can and will do much in lowering the standard of ministerial support, which is so vitally important to success in the ministry and to the prosperity of the Churches.

3. Each member should be required to bear a part of the task according as God has given him ability. It is not right for a few to bear the whole burden, nor is it right for one to pay fifty per annum to support the Gospel, and that his brother, in like circumstances, pay but one. I

verily believe, if all professing Christians would pay according to their ability, then ministers would be free from pecuniary cares. But, alas, too many will gladly avail themselves of almost any plausible pretext for neglecting to pay, and, if allowed to do so they will go on from year to year without paying a dime. In some cases we ought not only to be required according to our respective abilities, but according to the necessity of the occasion. The primitive Christians, or disciples of Christ, when the exigencies of his cause demanded the sacrifice, "sold their possessions and goods and parted to all men as every man had need."—Acts ii, 45.

If our members were to devote to ministerial support half the per centage on their income, (which the ancient Church was required by divine law,) to the support of religious worship, the amount would, no doubt, be more than sufficient to supply with a regular pastor and with preaching every Sabbath. To refuse to do our full share is a violation of pledges and assurrances made when we joined the Church It is my candid opinion that if any, through covetousness, refuse to bear a part of this burden, they should, after due warning and forbearance, be excommunicated as incorrigible idolators.

Suppose that a Church were to pass a resolution that each member should pay according to his ability, to defray the expenses of the Church, in supporting her pastor and paying incidental expenses, and the deacons could be gotten to attend promptly to their duty, would we not see a different state of things in our Churches? But suppose some refused to pay according to that resolution; it would be the means of the Church getting rid of such persons as hang as dead weights upon her; for no Christian would hesitate to do what was his duty according to such a resolution as was suggested.

There is one thing clear, and that is, no man should be permitted to enjoy the privileges of any government who will not pay something to support that government; and there is no way of making so equitable a distribution as to make it according to ability.

But let us by our increased liberality in future atone for our past indifference, as we value the Church of Christ, as we love the souls of our fellow-men. Let us remember that nothing can be made by robbing God. All things are under His control. He can make us poor or rich, send prosperity or adversity, and our happiness and safety depend on securing His favor, and this can be secured only by a cheerful, constant and uncompromising compliance with His ordinance: "Bring ye all the tithes into the store-house, and prove now herewith," saith the Lord of Hosts, "if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."—Mal iii, 10.

A. L. STOUGH.

NOTE.—Wishing to present this important subject in as strong a light as I could, and aiming at usefulness, rather than originality, I have used my own language or that of others, just as either suited my purpose, without giving special credit. A. L. S.

STATISTICAL TABLE.

CHURCHES.	PASTORS.	CLERKS.	POST OFFICES.	Baptized	R. by let.	Restored.	Dismissed	Deaths.	Excluded	Total.	Minute Fund.	Church Meetings.
Mt. Olive,	S. J. Fincher,	D. T. Redfearn,	White's Store,	71		2	2	2	3	199	$ 4 00	3d
Monroe,	T. J. Taylor,	A. Helms,	Monroe,	1					1	76	1 50	
Faulk's,	Not Represented,											
Meadow Branch,	E. L. Davis,	T. E. Williams,	Monroe,	2		1	2	4	1	153	2 00	2d
Rocky River,	E. L. Davis,	J. Broadaway,	Kendall's Tanyard,	5			10			77	2 00	1st
Shiloh,	H. B. King,	A. Helms,	Monroe,	24		2	1		2	86	1 55	2d
Mineral Springs,	No Supply,	S. Rushing,	White's Store,	2		1	1	2		45	60	
Cross Roads,	J. W. Davis,	J. H. Irby,	Monroe,	10	4	1				25	2 00	
Mt. Moriah,	D. Joplin,	R. C. Timmons,	White's Store,							27	75	1st
Philadelphia,	W. F. Brasington,	V. T. Chears,	Lane's Creek,		1		2			53	2 00	1st
Charlotte,	Not Represented,											
Waxhaw,	J. W. Davis,	J. C. Sanders,		15	1		12		1	95	2 00	3d
Olive Branch,	E. L. Davis,	J. E. W. Smith,	Olive Branch,							60	2 50	4th
Deep Creek,	S. J. Fincher,	W. D. Webb,	Deep Creek,	117	4	2	1	1	1	245	5 00	1st
Elizabeth,	D. Joplin,	J. Baker,	Mt. Croghan,					1	1	70	1 00	
Bethel,	J. A. Bivens,	S. H. Parker,	Beaver Dam,	1				2	1	29	1 10	
Deep Springs,	A. Caudle,	A. B. Caudle,	Lanesboro',	4	2				3	54	1 50	2d
Rocky Mount,	S. P. Morton,	J. M. Broadaway,	Kendall's Tanyard,	6			5	1	1	54	1 50	2d
Corinth,	J. W. Davis,	N. W. Hasty,	Beaver Dam,	5		1	5		6	36	2 00	4th
Union Grove,	J. W. Phifer,	J. W. Thomas,	Diamond Hill,	1						11	1 10	2d
				264	12	10	41	13	21	1395	$34 10	

SUMMARY.—Churches, 20; Pastors, 11; nett gain during the past year, 141.

FORM OF CHURCH LETTER.

The .... Baptist Church at ....
To the Brown Creek Association, for 18....

Dear Brethren: We have chosen the following brethren to represent us in the Association, to-wit: ...., whom we hope you will receive in love.

The Statistics of our Church are as follows:

Received by baptism, ...
Received by letter, ...
Dismissed by letter, ...
Excluded, ...
Restored, ...
Deceased, ...
White Males, ...
White Females, ...
Colored Males, ...
Colored Females, ...
Total in Fellowship, ...
Pastor, ...
Pastor's Post Office, ...
Clerk's Post Office, ...
Time of Church Conference, ...
Funds, ...

By order of the Church.

.... C. C.

216

224

425 09
10
260

MINUTES

OF THE

SIXTEENTH ANNUAL SESSION

OF THE

BROWN CREEK ASSOCIATION,

HELD WITH THE CHURCH AT

DEEP CREEK, ANSON COUNTY, NORTH CAROLINA,

OCTOBER 7 & 8, A. D. 1870.

RALEIGH:
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PROCEEDINGS.

DEEP CREEK, M. H., ANSON COUNTY,
October 7th, 1870.

The Brown Creek Baptist Association pursuant to the last adjournment met with the Church at this place in its Sixteenth Annual Session.

Elder E. L. Davis, by request, preached the Introductory Sermon from Daniel ii: 44. "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand forever."

After a short recess, Elder E. L. Davis was, on motion, appointed to act as Moderator *pro. tem.*, the moderator of last session being in feeble health.

The brethren joined in singing a hymn, after which J.A. Bivens led in prayer.

The churches were then called and the letters read, which exhibited the following delegation:

Mt. Olive.—T. Redfearn, D. T. Redfearn and Eli Barrett.

Monroe.—D. Broom, Dr. B. Chears* and E. Medlin.*

Faulks.—No delegates.

Meadow Branch.—J. A. Bivens, Henry Bivens and C. P. Griffin.

Rocky River.—Shepherd Lee,* D. Hancock, H. Davis.

Mineral Springs.—S. J. Fincher, J. D. Green, S. Rushing.*

Shiloh.—Abram Helms, Noah Helms,* Alson Harget.*

Cross Roads.—T. M. Griffin, William Underwood and O. Rogers.

Mt. Moriah.—K. C. Timmons, D. Rushing and Y. H. Parker.

Philadelphia.—V. T. Chears, J. A. Gathings and O. P. Harrel.*

Charlotte.—Not represented.

Waxhaw.—Not represented.

Olive Branch.—E. L. Davis, G. W. Baucom and J. S. Baucom.

Deep Creek.—W. D. Webb, E. D. Huntley, and E. Huntley.

Elizabeth.—E. T. King, F. G. Baker and J. R. Allen.*

Bethel.—S. H. Parker, M. W. Moore and S. Ross.*

Deep Springs.—Allen Caudle, Wm. T. Hubbard and A. Phifer.*

Rocky Mount.—J. P. Hill, J. T. Smith,* and P. F. Broadaway.*

Corinth.—Isaac Nash, W. R. Hasty,* and J. A. Barber.

Union Grove.—R. A. Sikes and J. W. Thomas.*

The moderator then appointed S. H. Parker, V. T. Chears and E. D. Huntley to conduct the election for Moderator and Clerk. The election resulted in the choice of Elder E. L. Davis for Moderator, and W. D. Webb was re-elected Clerk.

Churches seeking admission into this Association were invited to present their letters. Whereupon the Pleasant Plain (a newly constituted Baptist Church,) through their delegates, presented a letter, asking admission into the Brown Creek Association.

The moderator appointed a committee, consisting of brethren S. H. Parker, V. T. Chears, K. C. Timmons and D. Broom to investigate the cardinal doctrine and faith of the Pleasant Plain Church and report the same during the session of this body.

Corresponding messengers from sister Associations were cordially invited to seats with us.

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*Absent.

From the Moriah, Brother Jos. Funderbark presented himself and was cordially received.

Visiting brethren were invited to seats with us.

From the Welch Neck, Brother H. G. Lucas presented himself and was cordially received.

From the Pee Dee, Elder J. W. Davis presented himself, but in consequence of unfavorable reports affecting his standing, he was not received.

The moderator announced the following committees:

On Finance.—S. H. Parker, T. Redfearn, V. T. Chears.

On Request and Queries.—K. C. Timmons, J. A. Bivens, D. T. Redfearn.

On Religious Exercises.—The pastor and deacons of this Church.

On Obituaries.—S. H. Parker, V. T. Chears and W. D. Webb.

Corresponding messengers called on to report:

Welch Neck.—No attendance.—Brother W. D. Webb stated his reasons for not attending and was excused.

Moriah.—Elder S. J. Fincher attended and was cordially received.

Brethren S. H. Parker and V. T. Chears rendered excuses and were excused.

Brethren appointed to attend the York Association, were not present.

Brother Julius Hill attended the Rocky River Association and was cordially received.

On motion, adjourned to meet at nine o'clock, to-morrow morning.

Benedication by the moderator.

SATURDAY MORNING, *October 8th.*

The Association met according to adjournment, after singing, Elder B. Sanders, from the Pee Dee Association, led in prayer.

Minutes of the preceding day read and adopted.

Invitations to corresponding messengers were renewed. Elder B. Sanders, from the Pee Dee, presented himself and was cordially received.

The committee of investigation of the Pleasant Plain Church made the following report through their chairman which was adopted.

Your committee appointed to investigate the Orthodox principles of the Pleasant Plain Church respectfully make the following report. After having carefully examined the confession of faith which they acknowledge to be their faith and practice, we find it according to the Orthodox principles laid down in the New Testament. All of which is respectfully submitted to the consideration of this body.

S. H. PARKER, *Chairman.*

The Pleasant Plain Church with their delegates, Asa Helms, W. E. Tharrel and Uriah Helms were, on motion, received into this Association.

From the Pee Dee Association, Brother T. J. Polk appeared as a corresponding messenger and was cordially received.

Appointment of corresponding messengers to sister Associations:

Pee Dee.—Elder E. L. Davis with the brethren J. P. Hill, Elijah Huntley, G. T. Little.

Welch Neck.—Elder S. J. Fincher and brethren K. C. Timmons, D. T. Redfearn and Joel Baker.

Rocky River.—J. P. Hill, J. W. Parker, J. M. Broadaway.

York.—No appointments made.

Moriah.—Appointments postponed, that Association having changed their time of meeting.

Reports called for.

On Missions.—J. A. Bivens failed to write and was excused.

On Education.—The writer appointed, has gone to his reward.

On Periodicals.—V. T. Chears fails to write and was excused.

On Sabbath Schools.---W. D. Webb read the following, which after interesting remarks by various brethren was adopted.

SABBATH SCHOOLS.

Dear Brethren: Perhaps there is no institution which does more to advance the interest of the Church and keep alive the principles of genuine religion than the one under consideration.

If we credit the testimony of many living witnesses, we are forced to believe that numbers have had their first religious impressions stamped upon their youthful minds by the influence of pious teachers of Sabbath schools. In the book of Proverbs, we find these words, "Those that seek me early shall find me." Again the admonition is given to remember now thy Creator in the days of thy youth. Hence we are led to believe that in early life, while the mind is yet free from the corruptible things of this world, that religious teaching is more apt to be received and makes a more durable and lasting impression than at any period in after life, and we are convinced that there is no place where the word of truth and the essential principles of religion can be more successfully and permanently fixed in the hearts of the young than in the Sabbath school, which should invariably be conducted by pious and earnest working Christians. The great and paramount object of every Sabbath school should be to teach the Sacred Scriptures, explain the way and plan of salvation: and instill in the youthful mind the fundamental principles of religion, which is ultimately to lead the soul to repentance and finally fit it for a home with the saints in glory and all other books (except the Bible used) should be used to promote this end. In regard to Sabbath schools, we find that they are generally acknowledged to be a powerful auxiliary to the Church, advancing the cause of Christ and having a salutary influence over society in neighborhoods where they are faithfully kept up. Yet it is a lamentable fact that many Church members manifest little or no interest in the cause seldom, if ever attend them, and leave their entire management to a few without encouraging either teachers or scholars with their presence.

Brethren, these things should not be so. If the Sabbath school is a blessing to the Church, then it is the imperative duty of all Church members to visit them as often as practicable, and labor earnestly to build them up.

That this may be the case with each Church member in the bounds of the Brown Creek Association is the prayer of your unworthy servant.

W. D. WEBB.

The delegates, from the Rocky River Church, appeared with a letter, which was read and their names properly recorded.

On motion, the moderator was requested to make remarks on the subject of Ministerial Support. He then entertained the Association with feeling remarks, showing plainly the duty of the Church to sustain the Gospel.

The hour for preaching having arrived, the Association repaired to the school-house for the further transaction of business.

The moderator was authorized to appoint writers on the following subjects. The following brethren were appointed:

On Missions.—S. J. Fincher.
On Education.—Dr. B. Chears.
On Periodicals.—Dr. T. L. Doster.
On Sabbath Schools.—K. C. Timmons.
On Ministerial Support.—E. D. Huntley.

MISSIONARY REPORT.

Elder S. J. Fincher made a verbal report, stating that he had labored as a missionary in the bounds of this and the border of the Moriah Associations, twenty days.

On motion, he was allowed pay for the same, two dollars per day.

Interesting remarks on the importance of sustaining a missionary in the bounds of this Association, were made by the Moderator, B. Sanders, H. G. Lucas and others.

Elder S. J. Fincher offered the following resolution, which was unanimously adopted:

Resolved, That we will sustain a missionary in the bounds of the Brown Creek Association.

On motion, we adjourn for half an hour.

Benedication by Elder S. J. Fincher.

Met pursuant to adjournment.

After singing a Hymn, Elder S. J. Fincher led in prayer.

The roll was called and absentees marked.

On motion, the moderator appointed an executive committee, consisting of the brethren, T. Redfearn, S. H. Parker, V. T. Chears, K. C. Timmons and D. Brown, whose duty it shall be to procure the labors of an efficient minister to labor as a missionary in the bounds of this Association.

On motion, the proceeds arising from pledges made last year for missionary purposes (after paying Elder S. J. Fincher) be allowed to remain in the hands of the treasurer.

The regular order of business was suspended to hear the report on Request and Queries.

The following report was then read and, on motion, adopted.

Your committee on Request and Queries find upon the examination of the letters, the Mt. Olive and Cross Road churches each respectfully request that this body hold its next session with them.

Respectfully submitted,

K. C. TIMMONS,
D. T. REDFEARN, } *Com.*
J. BIVENS,

Brother K. C. Timmons offered the following resolution which was unanimously adopted.

Resolved, That the treasurer hereafter be permitted to make his report after the adjournment of the Association, and have it appended to the Minutes.

The committee on Obituaries made the following report which was unanimously adopted.

Your committee on Obituaries beg leave to submit the following: We find that the Church at Monroe are made to lament and mourn an irreparable loss on the account of the death of our much beloved brother, D. A. COVINGTON, the former moderator of the Brown Creek Association. Brother Covington made a profession of religion and joined the Baptist Church in 1842, and was a consistant member until his death, and for many years deacon of the Monroe Church. We, the members of the Brown Creek Association, feel that God has, through his providence, called from our midst one of our most useful members and dignified moderators, and sincerely mourn the loss of our departed brother: But not as those that have no hope. Blessed are the dead that die in the Lord, henceforth, yea, saith the Spirit, that they may rest from their labors and their works do follow them.

Resolved, That this Association deeply sympathize with our dear sister and family in their bereft condition, but their loss, we trust, is his eternal gain.

We also find that the Shiloh Church mourn the loss of a much beloved brother by death, WALKER HELMS, who was a member of that Church for many years.

S. H. PARKER, *Chairman*

The following churches and individuals pledged for the support of home missions:

Mt. Olive, $30; D. T. Redfearn, $5; Meadow Branch, Henry Bivens, $2; Rocky River, S. Lee, $2; D. Hancock, $10; Mineral Springs, $10; Shiloh, Abram Helms, $1; Mt. Moriah, K. C. Timmons, $5; Philadelphia, $15; Olive Branch, E. L. Davis, $5; J. S. Baucom, $5; Deep Creek, $50; Elizabeth, E. T. King, $5; F. G. Baker, $5; Deep Springs, $8; Rocky Mount, $5; Corinth, $5; Bethel, S. H. Parker, $1; M. W. Moore, $1.

The Association then agreed to hold its next annual session with the Mt. Olive Church, Anson County, North Carolina, commencing Friday before the second Sabbath in October, 1871.

Elder S. J. Fincher was appointed to preach the Introductory Sermon. Elder A. Caudle, Alternate.

Elder E. L. Davis was requested to make some remarks in regard to the sale of Carolina Female College, which the trustees wish to dispose of to the Baptist denomination.

After remarks by Elder Davis,

A committee, consisting of brethren E. L. Davis, E. Huntley, G. T. Little and J. P. Hill, were appointed to meet the brethren of the Pee Dee and Rocky River Associations to agree upon a plan for the purchase of the Female College. Elder S. J. Fincher was appointed to solicit aid from the Welch Neck Association for the same purpose.

Brother V. T. Chears offered the following resolution which was unanimously adopted.

Resolved, By the Brown Creek Association, that we constitute or appoint a standing presbytery to be composed of three ministers, whose duty it shall be to carefully and prayerfully examine all applicants who may apply for the purpose of ordination for the ministry.

On motion, Elders E. L. Davis, S. J. Fincher and S. P. Morton were appointed a standing presbytery in this Association.

The finance committee made the following report which was, on motion, adopted.

We, the finance committee for the Brown Creek Association, respectfully make the following report:

We find, in the hands of the Treasurer, -	$ 3 35
Sent up for Minutes, - - - - -	30 25
Pledges, for last year, paid, - - -	80 00
Pledges, for last year, unpaid, - - -	41 00
Total, - - - - - - -	$154 60

TREASURER'S REPORT.

S. H. PARKER,

In account with the Brown Creek Association:

For 1869.	Sent up for Minutes, -	$34 10	
	Raised by the Association to pay the indebtedness of the same, - - -	22 00	
	Sabbath Collection, -	6 25	
			$62 35

DISBURSEMENT.

To W. D. Webb for Clerk services,	$29 00	
To publishing Minutes, - - -	30 00	
		$59 00
Due the Association, - - - -		$ 3 35

TREASURER'S REPORT FOR 1870.

S. H. PARKER,

To the Brown Creek Association: Dr.

On hand last year, - - -	$ 3 35	
For Minutes from the different churches,	30 25	
Received on pledges made last Associat'n,	80 00	
Sabbath Collection, - - - -	28 00	
		$141 60

DISBURSEMENT.

To W. D. Webb for Clerk services, -	$18 00	
For publishing the Minutes, - -	30 00	
To S. J. Fincher for Missionary labors,	40 00	
		$ 88 00
Balance due the Association, - -		$ 53 60

The clerk was authorized to have five hundred copies of Minutes published and thirty dollars left in his hands for the payment of the same.

On motion, the clerk was allowed his usual fees, also three dollars expended for the Minutes last year, and draw on the treasurer for the same.

The Association then appointed Elder E. L. Davis to occupy the stand in the morning, and Elder L. Lowry in the afternoon, on to-morrow.

The following resolutions were unanimously adopted:

Resolved, That we return our thanks to the Deep Creek Church and neighborhood for the kind and hospitable manner in which they have entertained the delegates and ministering brethren of this Association.

Resolved, That the thanks of this body are due and are hereby tendered to the moderator and clerk of this Association, for the able and dignified manner in which they have discharged the duties of their respective offices.

A motion for adjournment was made and carried.

The brethren joined in singing a delightful hymn, during which the fraternal hand was given.

The Association then adjourned to meet at the time and place appointed.

E. L. DAVIS, *Moderator.*

W. D. WEBB, *Clerk.*

STATISTICAL TABLE.

CHURCHES.	PASTORS.	CLERKS.	POST-OFFICES.	Baptized.	Rec. by Letter.	Restored.	Dismissed.	Deceased.	Excluded.	White Members	Col'd Members.	Total.	Minute Fund.	Church Meetings.
Mt. Olive,	E. L. Davis,	D. T. Redfearn,	White's Store, N. C.	3	3		5		3			197	$ 4 00	3d.
Monroe,		L. A. Baker,	Monroe,	6	6	1	1					67	1 50	
Faulks,	Not Represented,													
Meadow Branch,	E. L. Davis,	T. E. Williams,	Monroe,	1			1	1	1	143	5	148	2 00	2d.
Rockey River,	S. P. Morton,	T. Broadaway,	Ansonville,				2		1			74	1 35	
Shiloh,	B. F. Reader,	A. Helms,	Monroe,	3			11	1	2	75	4	79	95	2d.
Mineral Springs	No supply,	S. Rushing,	Whites Store,	4			3	2	2	26	16	42	50	2d.
Cross Roads,	J. W. Davis,	J. H. Irby,	Monroe,	10			1			34	1	35	2 00	3d.
Mt. Moriah,	L. Lowery,	K. C. Timmons,	Oro, S. C.	1	2	1	4			18	6	24	75	4th.
Philadelphia,	No supply,	V. T. Chears,	Monroe, N. C.							49	2	51	1 00	
Charlotte,	Not represented,													
Waxhaw,	Not represented,													
Olive Branch,	E. L. Davis,	J. E. W. Smith,	Olive Branch,		3		4	2	1	50	4	54	2 05	
Deep Creek,	S. J. Fincher,	W. D. Webb,	Deep Creek,		1		8	3	3	170	62	232	5 00	1st.
Elizabeth,	D. B. Smith,	J. Baker,	Mt. Croghan, S. C.				4	1	5	53	7	60	1 00	2d.
Bethel,	E. L. Davis,	S. H. Parker,	Beaver Dam, N. C.		3					34	2	36	1 00	1st.
Deep Springs,	J. W. Phifer,	A. B. Caudle,	Lanesboro',	4			1		1	53	2	55	1 55	2d.
Rocky Mount,	C. C. Foreman,	J. M. Broadaway,	Kendall's Tanyard,	8			1	1	4	48	8	56	2 00	2d.
Corinth,	J. A. Barber,	Isaac Nash,	Lanesboro',		1		1		3	27	14	41	1 00	4th.
Union Grove,	J. W. Phifer,	J W. Thomas,	Diamond Hill,		2					12	1	13	1 00	4th.
Pleasant Plain,	H. B. King,	A. Helms,	Fulwood's Store,	18	2				3	37		37	1 50	4th.
				58	23	2	47	11	29			1301	$30.25	

MINUTES

OF THE

SEVENTEENTH ANNUAL SESSION

OF THE

BROWN CREEK ASSOCIATION,

HELD WITH THE CHURCH AT

MT. OLIVE, ANSON COUNTY, N. C.,

OCTOBER 6 AND 7, A. D., 1871.

RALEIGH:
NICHOLS & GORMAN, BOOK AND JOB PRINTERS.
1871.

MINUTES.

Mt. Olive M. H., Anson Co., N. C.,
October 6th, 1871.

The Brown Creek Association, pursuant to its last adjournment, met with the abovenamed church in its seventeenth annual session.

Elder S. J. Fincher, according to appointment, preached the Introductory Sermon, from Gen. 4th ch., 10th verse, "*And he said, what hast thou done? The voice of thy brother's blood crieth unto me from the ground.*"

After a brief recess, the delegates composing the Association assembled in the house, for business.

The brethren joined in singing a hymn, after which Elder E. L. Davis led in prayer.

The Moderator appointed brethren Joel Baker and E. D. Huntley, Reading Clerks.

The letters from the different churches were read, which exhibited the following delegation:

Mt. Olive.—T. Redfearn, Jno. Bivens, B. D. Rushing.
Monroe.—Not represented.
Faulks.—D. A. Snider, J. L. Bennett,* Young R. Parker.
Meadow Branch.—J. A. Bivens, J. Q. Griffin, S. R. Moore.
Rocky River.—Thos. Avett, David Davis,† S. P. Morton.*
Shiloh.—Not represented.
Mineral Spring.—S. J. Fincher, J. D. Green, S. Rushing.
Cross Roads.—Not represented.
Mt. Moriah.—K. C. Timmons, M. D. Myers, J. A. Lowery.
Philadelphia.—O. P. Harrell, James Gathings.
Charlotte.—L. J. Fincher.
Waxhaw.—W. B. Simms.

Olive Branch.—E. L. Davis, S. K. Little, M. Godwin.

Deep Creek.—W. D. Webb, E. D. Huntley, J. T. Gaddy.

Elizabeth.—Joel Baker, Charles Hendrick, J. B. C. Baker.

Bethel.—J. W. Green, M. W. Moore, S. H. Parker.

Deep Springs.—Allen Caudle, Ambrose Caudle, Alexander Phifer.

Rocky Mount.—Julius Hill, Jas. Curlee, Isaiah McIntyre,.

Corinth.—John Nash, B. F. Hasty,* Isaac Nash,*

Union Grove.—Not represented.

Pleasant Plain.—H. B. King, J. M. Hegler,* Absent.*

The time for electing officers having arrived, the Moderator appointed T. Redfearn and S. H. Parker to conduct the election for Moderator, and K. C. Timmons and Jno. Bivens, for Clerk.

Elder E. L. Davis was again chosen Moderator, and W. D. Webb re-elected Clerk.

The Moderator invited churches (if any) seeking admission into this Association to present their letters. There were none.

Corresponding messengers from sister Associations were invited to seats with us.

From the Moriah, Brother A. W. Dees presented himself, and was cordially received.

Visiting brethren were invited. None presented themselves.

The Moderator then appointed the following Committees:

On Finance.—T. Redfearn, S. H. Parker, K. C. Timmons.

On Requests and Queries.—S. J. Fincher, W. D. Webb, Joel Parker.

On Religious Exercises.—The Pastor and Deacons of this church, assisted by brethren B. D. Rushing and Alvin Baker.

On Obituaries.—K. C. Timmons, Joel Baker, E. D. Huntley.

REPORT OF CORRESPONDING MESSENGERS.

Pee Dee.—Elder E. L. Davis, attended and was cordially received.

Welch Neck.—No attendance, the brethren appointed were excused.

Rocky River.—Brethren J. P. Hill and J. M. Broadaway attended, and met with a cordial welcome. Brother S. H. Parker was excused.

APPOINTMENT OF CORRESPONDING MESSENGERS.

Pee Dee.—T. A. Bivens, J. D. Green, Jno. Bivens.

Welch Neck.—Joel Baker, D. T. Redfearn, K. C. Timmons.

Moriah.—Elders E. L. Davis, S. J. Fincher, H. B. King.

Rocky River.—Julius Hill, J. P. Hill, Isaiah McIntyre.

On motion, adjourned, to meet at 9 o'clock to-morrow. Prayer by brother J. A. Bivens. Benediction by Elder S. J. Fincher.

SATURDAY MORNING, Oct. 7th, 1871.

The association met according to adjournment.

A hymn was sung, and brother A. W. Dees led in prayer.

The minutes of the preceding day were read and adopted.

Letters from churches whose delegates were not present yesterday, were read and their names properly recorded.

Brother Jas. Funderburk, a Corresponding Messenger from the Moriah Association, presented himself and was cordially received.

The regular order of business was suspended to hear a verbal report from the Treasurer relative to unpaid pledges made at the last Association.

On motion the Treasurer was relieved of all responsibility arising from unpaid pledges,

Regular order of business resumed.

REPORTS OF COMMITTEES.

ON MISSIONS.

No report. The writer was excused.

ON PERIODICALS.

No report. The writer was not present.

ON SABBATH SCHOOLS.

The follow report on Sabbath Schools was read and after interesting remarks by Elders S. J. Fincher, E. L. Davis and the writer. The report was adopted, and ordered to be appended to the minutes:

SABBATH SCHOOLS.

This subject appears to be of vital importance. This is one of the sources to which, by God's blessing, may be traced the rapid growth in our churches in number and piety; We need not disguise the fact, however, that we are yet but partially aroused on this matter. Then we should all rally around it with a full knowledge of its importance. We regret to say that many take little interest in this good cause; and we are sorry to say that some of our churches have no Sabbath School, where we fear the children are neglected, and the Sabbaths are not kept holy. Brethren, God requires us to train up the young, so that they may not only take care of this church, but our government. If we, who have the love of God in our hearts, do not engage in this work, who is to do it? Let us then do our part in this great enterprise. Soon our opportunities for laboring in this work will have passed. What our hands find to do, let us do it with all our might.

K. C. TIMMONS.

Elder S. J. Fincher offered the following resolution, which was unanimously adopted:

Resolved, by the Brethren composing this Association, That in view of the great importance of Sabbath Schools in training the youth of our land, and building up our churches, we will, during the existing year, labor faithfully to keep up a well conducted Sabbath School in our respective churches.

Elder T. J. Taylor appeared, and stated that he attended the Welch Neck Association, and was requested by that body to represent them in this Association. On motion, he was cordially received.

Brother E. Rollins, from the Moriah, was cordially received.

The following report, prepared by Brother E. D. Huntley, was read, and, after interesting remarks by various brethren, was adopted, and ordered to be appended to the Minutes:

MINISTERIAL SUPPORT.

Dear Brethren:—As I was appointed at the last session of this body to write on Ministerial Support, I feel it my duty to say something in behalf of this cause.

There have been many able and convincing essays written upon this subject, and I feel that I shall fall far short of adding anything to what has been said, though I will say, there is no duty more clearly taught in the New Testament than that of Ministerial Support. God sends his Ministers—the messengers of His grace—and places them on the watch-towers to warn sinners to flee from the wrath to come, and turn from sin; and to expound the Scriptures and bring to light the hidden mysteries that are contained in the Word of God, that we may be fed, and receive knowledge from His Sanctuary. But alas! we refuse to sustain and support them in their arduous task; for their trials are many and their difficulties are not few.

Then, how will it be with us when we have to appear at the bar of God, if we have robbed the Gospel, by refusing to pay our pastors a support, that they might be enabled to declare the unsearchable riches of our Lord and Saviour, Jesus Christ, to a lost and sinful world? What unfaithful stewards, if we do not give to the support of the ministry! We will not receive, in that day of final accounts, that welcome plaudit, "Well done, thou good and faithful servant," unless we do our duty. Then let us reward them for their labors, according to that which God hath blessed us, that our churches may prosper, by pulling down the strong holds of Satan, and that God's people be revived. Then the pulpit should be used continually as a battery tofight the enemy of our souls, that all might learn a Messiah's name, and come to that knowledge of the truth as it is in Jesus Christ, our Saviour. Then let us awake to our duty, and look around us, that we may see the paramount necessity of supporting the Gospel. Here let me ask the question, how many of our churches enjoy the undivided labors of a Minister? I fear not one! How humiliating! Therefore, brethren, support and sustain the ministry. By neglecting this—our duty of supporting the ministry, if tolerated, will bring a reproach upon our cause. Then let us show, in the future, by our liberality, that we have atoned for our short comings. But otherwise, we find it absolutely impossible for any man to perform the duties as an ambassador for Christ, for he will have to leave the Word of God, if he is not sustained, and without this he will neglect some of the important duties as a Minister, to the loss of immortal souls. Paul asserts that "They that preach the Gospel shall live of the Gospel."—(I. Cor. ix:14). Even so hath the Lord ordained.

May God help us to be more earnest, more faithful, and more liberal. That we may abound in every good word and work, is the prayer of your unworthy and unfaithful brother in Christ,

E. D. HUNTLEY.

The Moderator appointed brethren to write for the next association as follows:

On Missions—Elder S. J. Fincher.
On Education—W. D. Gulledge.
On Periodicals—Dr. B. Chears.
On Sabbath Schools—E. D. Huntley.
On Ministerial Support—W. D. Webb.

The Executive Committee, through their Chairman, reported, verbally, that they were unable to employ a missionary the entire year, the money and pledges being insufficient to pay a missionary only a part of this associational year.

Elder S. J. Fincher stated that he had labored sixteen days as a missionary in the bounds of this Association.

Elder E. L. Davis made the following report, which was adopted, and ordered to be appended to the Minutes:

To the Brown Creek Association for the year 1871:—By the request of your Executive Committee, appointed at your last session, I have labored in the bounds of this Association as a missionary faithfully for twenty-eight days, and have, during that time, baptized twenty-seven into the fellowship of the church. And by the request of the church at Faulks, myself, with Elders J. Phifer and C. Holms formed a presbytery to examine Brother Joseph Bennett, one of its members, relative to his call to the ministry. We carefully examined him, first on his christian experience, and then on his call to the ministry, his doctrinal views, church order, &c., and found him orthodox, and set him apart to the work of the Gospel Ministry.

E. L. DAVIS.

On motion, a recess was taken for one hour.

Benediction by Elder S. J. Fincher.

Met pursuant to adjournment.

After singing a hymn, Elder S. J. Fincher led in prayer.

Elder T. J. Taylor stated that he had labored nine days as missionary in the bounds of this Association.

On motion, each of our missionaries were allowed one dollar and fifty cents per day.

The Committee on Requests and Queries made the following report, which was adopted:

REQUESTS AND QUERIES.

Your Committee on Requests and Queries find, upon the examination of the letters from the different churches, that the Meadow Branch Church respectfully requests this body to hold its next annual session with them. The church at Charlotte requests a letter of dismission from this Association. We also find the following Query: "Is it contrary to divine teachings for an ordained minister to receive and baptize believers apart from a constituted church?"

S. J. FINCHER,
W. D. WEBB,
JOEL BAKER, } Committee.

The Query proposed in the above report was indefinitely laid on the table.

On motion, this body hold it next Annual Session with the MEADOW BRANCH CHURCH, Union county, N. C., commencing Friday before the second Sabbath in October, 1872.

Brother J. A. Bivens was appointed to preach the INTRODUCTORY SERMON; Elder A. Caudle, alternate. Elder E. L. Davis was appointed to preach the MISSIONARY SERMON, on Sabbath, at 11 o'clock.

On motion, the Charlotte church was granted a letter of dismission.

On motion, a letter from Brother Nathan Funderbusk, (a superannuated minister of this Association), was read before the body. Some appropriations were made for his relief; the amount not ascertained.

Fifteen dollars were raised by the brethren to purchase necessary books for Elder Joseph Bennett.

The subject of missions was then brought before the Association. Interesting remarks were made by Elder T. J. Taylor and E. L. Davis in favor of sustaining a missionary within our bounds the next associational year.

The following churches and individual pledges were made for the support of home missions: Mt. Olive, $40; Mt. Moriah—J. A. Lowry, $5; Olive Branch—E. L. Davis, $14; S. K. Little, $1; M. Godwin, $1; Philadelphia, $15; Waxhaw, $5; Deep Creek, $10; J. T. Gaddy, $10; Elizabeth, $5; Bethel, $5; Deep Springs—A. Caudle, $2; Ambrose Caudle, $2; Alexander Phifer, $2; Corinth—Jas. Nash, $5; Pleasant Plains—H. B. King, $5; Rocky Mount, $5; Dr. B. Chears, $10.

On motion, the Treasurer was authorized to pay all missionay claims against the Association.

OBITUARIES.

The Committee on Obituaries made the following report, which was adopted, and ordered to be appended to the Minutes.

Your Committee on Obituaries find, in the letter from Mt. Moriah church, that they have sustained a loss in the death of our beloved brother, Dr Thos. Lowry. He was a member of the church about twenty-eight years—was a useful, humble and consistent member, and we, as an Association, tender our sympathies to the church and bereaved family.

Respectfully submitted,
K. C. TIMMONS, Chairman.

The Committee on Finance made their report, which was adopted. (Embodied in the Treasurer's Report.)

Brother S. K. Little was granted leave of absence.

On motion the same Executive Committee was continued next year.

On motion, Elder E. L. Davis was appointed to preach a missionary sermon on to-morrow.

Brethren T. Redfearn, Jno. Bivens, Dr. B. Chears and E. D. Huntley were oppointed to wait on the congregation, and take up a collection at the conclusion of services.

TREASURER'S REPORT FOR 1871.

S. H. Parker,
To the Brown Creek Association, Dr.

On hand last year,	$ 61 10	
For Minutes from the different Churches,	31 20	
Received on pledges made last Associatien,	127 85	
Sabbath collection,.	30 55	
Refunded by the Clerk,	2 75	
		$253 45

Olive Branch pledge, $5, paid by Elder E. L. Davis.
Elizabeth pledge, $5, paid by Joel Baker.
Deey Springs pledge, $2.50, paid by A. Caudle.

DISBURSEMENTS.

To W. D. Webb for Clerk services,	$ 15 00	
For publishing the Minutes,	31 20	
To E. L. Davis for Missionary Labors,	42 00	
To S. J. Fincher " "	24 00	
To T. J. Taylor " "	13 50	
		$ 125 70
Ballance due the Association,		$ 127 75

On motion, the Clerk was allowed his usual fees, and authorized to draw on the Treasurer for the same.

On motion, the Clerk was authorized to use the money sent up for minutes, for publishing the same, and distribute to each church in proportion to the money sent up for that purpose.

On motion, our missionary labors this year be confined to the destitute churches and sections in this Association.

On motion, the Association recommend to the churches *Friday before the first Saturday in July* to be observed as a day of fasting and prayer.

The Treasurer offered his resignation. A motion for him to continue his office was unanimously carried.

Elder S. J. Fincher offered the following resolutions, which were unanimously adopted:

Resolved, That we return our thanks to the Mount Olive church and neighborhood for the kind and hospitable manner in which they have entertained the delegates and ministering brethren of this Association.

Resolved, That the thanks of this body are due and are hereby tendered to the Moderator and Clerk of this Association, for the able and dignified manner in which they have discharged the duties of their respective offices.

A motion for adjournment was made and carried.

The brethren joined in singing a delightful hymn, during which the fraternal hand was given.

The Association then adjourned, to meet at the time and place appointed.

E. L. DAVIS, Moderator.

W. D. Webb, Clerk.

Sabbath, October 8th, 1871.

At 11 o'clock, Elder E. L. Davis preached to a large and attentive audience from II. Corinthians viii: 9: "*For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor that ye, through his poverty, might be rich.*" Collection $30.55.

In the afternoon, Elder T. J. Taylor preached from Luke xix: 32: "*Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom.*"

May the word, so faithfully preached on that day, prove a blessing to the Mount Olive church, and all who were present on that occasion.

18th Session

1872

PROCEEDINGS.

MEADOW BRANCH M. H., UNION CO., N. C.,
October 11*th*, 1872.

The Brown Creek Association, pursuant to its last adjournment, met with the above-named Church in its eighteenth annual session.

Elder J. A. Bivens preached the Introductory Sermon from Isaiah LII chap., first clause of the second verse: "Shake thyself from the dust."

After a recess of half an hour the delegates composing, the Association assembled in the house. The brethren united in singing a hymn after which Elder A. Caudle offered up prayer.

The moderator then appointed the brethren V. T. Chears and K. C. Timmons, Reading Clerks.

The letters from the churches, whose delegates were present, were read, which exhibited the following delegation:

Mt. Olive—T. Redfearn, B. D. Rushing and Addison Lowry.
Monroe—Irvin Medlin and James Small.
Faulks'—Asa Faulks, Elijah Rushing and William Collins.
Meadow Branch—J. C. Williams, Henry Bivens and S. Rowland.
Rocky River—D. D. Davis, Uriah Staton and D. Hancock.
Shiloh—Not represented.
Mineral Springs—J. D. Green.
Mt. Moriah—K. C. Timmons, M. D. Myers and Dixon Rushing.
Philadelphia—V. T. Chears, J. P. Horn and J. W. Huntley.
Waxhaw—J. McNealy, Culpepper Austen and Coleman Austen.
Olive Branch—J. S. Baucom, J. A. Horn and E. G. Gaddy.
Deep Creek—W. D. Webb, Elisha Gulledge and W. D. Gulledge.
Elizabeth—T. T. Burch, E. T. King and F. G. Baker.
Bethel—S. H. Parker, P. A. Parker and S. Ross.
Deep Springs—A. B. Caudle, Allen Caudle and A. Phifer.
Rocky Mount—James M. Broadaway, Julius Hill and James Curlee.
Corinth—Not represented.
Union Grove—Not represented.
Pleasant Plain—H. B. King, Asa Helms and H. W. Helms.

A letter from the Cross Roads Church was read, requesting this body to drop that Church from this Association.

The Association then went into an election for officers. The moderator appointing K. C. Timmons and V. T. Chears to receive the ballots for moderator, T. Redfearn, and A. Caudle for clerk.

Elder E. L. Davis was again unanimously chosen moderator, and W. D. Webb re-elected clerk.

The Constitution and Rules of Decorum were read.

The moderator invited churches (if any) seeking admission into this Association to present their letters.

Corresponding messengers were cordially invited to seats with us. There were none present.

Elder J. W. Davis was received as a visiting brother from the Pee Dee Association.

The moderator appointed the following committees:

On Finance—T. Redfearn, James C. Williams and K. C. Timmons.

On Requests and Queries—David D. Davis, Wilson Griffin and Allen Caudle.

On Religious Exercises—J. H. Bivens, Joseph Bennett, John Williams and Sherwood Rowland.

REPORT OF CORRESPONDING MESSENGERS.

Pee Dee—Elder J. A. Bivens and J. D. Green attended, and were cordially received.

Moriah—Elders S. J. Fincher and H. B. King attended, and were cordially received.

Rocky River—Bro. Isaac McIntire attended, and was cordially received.

Welch Neck—No attendance.

APPOINTMENT OF CORRESPONDING MESSENGERS.

Welch Neck—Elder E. L. Davis.

Moriah—K. C. Timmons, J. D. Green, Joel Baker, T. T. Burch and D. D. Davis.

Rocky River—Elder E. L. Davis, Julius Hill, J. M. Broadaway and David D. Davis.
Pee Dee—D. D. Davis and Uriah Staton.

Adjourned to meet at nine o'clock, to-morrow morning. Benediction by the moderator.

SATURDAY, *October 12th*, 1872.

Met pursuant to adjournment.

After singing a hymn, Bro. D. D. Davis led in prayer.

Church letter, from Pleasant Plain, was brought in, read, and the names of delegates recorded.

The minutes of yesterday were read and adopted.

Bro. T. J. Polk appeared as a Corresponding Messenger from the Pee Dee Association, and was cordially received.

REPORTS.

On Missions.—The writer was absent, and failed to send up any report.

Interesting remarks, upon this subject, were made by Elder E. L. Davis and other brethren.

Elder A. B. Hersy, a corresponding messenger from the Welch Neck Association, presented himself, and was cordially received.

On motion,

Resolved, That the Brown Creek Association co-operate with the next Baptist State Convention of North Carolina, and endeavor to procure an efficient missionary to labor in the bounds of this Association the ensuing year.

Elder E. L. Davis was appointed a delegate to attend the Baptist State Convention, in case of failure, correspond with that body by letter.

Elder E. L. Davis was authorized to draw upon the treasurer for all necessary expenses in attending the Convention; also, ten dollars to entitle him to a seat as a life member of that body.

On motion, the money and pledges made last Association for the support of home missions, be still applied to that purpose.

The following is the money received, and pledges made to be used in connection with the Baptist Convention in securing the labors of a missionary:

U. Staton,	paid	$10 00	James Small,	paid	$ 50
H. Bivens,	"	2 00	E. Medlin,	"	1 00
J. W. Davis,	"	50	J. A. Horn,	"	1 00
A. B. Caudle,	"	1 00	V. T. Chears,	"	2 00
A. Phifer,	"	1 00	O. Rogers,	"	25

CHURCH PLEDGES.

Mount Olive,	$25 00	Deep Creek,	$15 00	Rocky River,	$10 00
Deep Springs,	5 00	Waxhaw,	5 00	Elizabeth,	5 00
Olive Branch,	10 00	Mt. Moriah,	2 00	Philadelphia,	15 00
Bethel,	5 00	Pleasant Plain,	5 00	Julius Hill,	5 00

Report on Education called for and read by the writer. The report was adopted and ordered to be appended to the minutes.

Report on Periodicals called for. No report, the writer was absent.

Sabbath Schools—no report.

Report on Ministerial Support called for—Report read by the writer, adopted and ordered to be appended to the minutes.

The moderator appointed the following brethren to write on the subjects annexed to their names:

On Missions—Home and Foreign, - -	W. D. Webb.
On Education, - - - - -	E. D. Huntley.
On Periodicals, - - - - -	W. D. Gulledge.
On Sabbath Schools, - - - - -	K. C. Timmons.
On Ministerial Support, - - -	J. A. Horn.

On motion, adjourned for three-quarters of an hour. Prayer by Elder A. B. Hersy.

Met according to adjournment. Prayer by Bro. J. P. Horn.

Report on Request and Queries called for.

The committee submitted the following, which was adopted and ordered to be appended to the minutes.

Your Committee on Request and Queries find, upon examination of the letters from the different churches, that the Bethel, Waxhaw, Rocky Mount and Olive Branch churches each respectfully request this body to hold its next annual session with them. We also find, in a letter from the Cross Roads Church a request that this body drop that Church from the Brown Creek Association.

D. D. DAVIS,
T. W. GRIFFIN, } *Com.*
ALLEN CAUDLE,

The delegates from the Bethel and Olive Branch churches withdrew their petitions for the Association next year.

The brethren then decided that this Association hold its next annual session with the Rocky Mount Church, Anson County, N. C., commencing on Friday before the second Sabbath in October, 1873.

Elder Joseph Bennett was appointed to preach the Introductory Sermon.

Elder E. L. Davis was appointed to preach the Missionary Sermon, on Sabbath, at eleven o'clock.

The Cross Roads Church, having acted out of order and contrary to Baptist usage the fellowship of the Association, was withdrawn from that Church.

On motion, some brother be appointed to write on the importance of Church discipline. The report to be prepared and read at the next session of this body.

Bro. V. T. Chears was appointed to write on the above named subject.

The Finance Committee reported. Report adopted.

For Minute Fund, (see Statistical Table.)

Money received on pledges embodied in the Treasurer's Report:

TREASURER'S REPORT FOR 1872.

S. H. Parker, *To the Brown Creek Association,*	Dr.
Amount on hand last year,	$127 75
Pledges paid in this session,	129 00
Sent up for Minutes,	28 80
Collected for Home Missions,	19 25
Sabbath Collection,	42 07
Refunded by the Clerk,	3 00
On hand,	$349 87

DISBURSEMENTS.

For Minutes,	$28 80	
To W. D. Webb, Clerk,	15 00	
To Elder E. L. Davis,	10 00	
		$ 53 80
Balance due the Association,		$296 07

The clerk was authorized to draw, upon the treasurer, for the money sent up for minutes.

On motion, the clerk was allowed his usual fees and to draw on the treasurer for the same.

The Association then appointed an Executive Committee to draw upon the treasurer for the benefit of missionaries, exercising their own judgment in regard to the same:

T. Redfearn,
B. D. Rushing, } *Executive Committee Appointed.*
Addison Lowry,

The following resolutions were then unanimously adopted:

Resolved, That we return our thanks to the Meadow Branch Church and neighborhood for the kind and hospitable manner in which they have entertained the delegates and ministering brethren of this Association.

Resolved, That the thanks of this body are due, and are hereby tendered to the Moderator and Clerk for the able and dignified manner in which they have discharged the duties of their respective offices.

The brethren then joined in singing an appropriate hymn, during which the fraternal hand was extended.

The Association then adjourned to the time and place appointed.

Thus ended the eighteenth session of the Brown Creek Association.

E. L. DAVIS, *Moderator.*

W. D. WEBB, *Clerk.*

SABBATH, *October* 13*th*, 1872.

At eleven o'clock, a large congregation assembled at the arbor to hear the Missionary Sermon, which was delivered by Eld. E. L. Davis, from Romans I: 16. "For I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believeth to the Jew first, and also to the Greek."

At the close of services, a collection was taken up for Home Missions, amounting to $42.07.

In the afternoon, Elder C. Helms occupied the stand and preached from Matthew XXIV: 14. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come."

May the word so faithfully preached on that occasion be as bread cast upon the waters to be gathered after many days hence.

REPORT ON EDUCATION.

It is presumed that all admit that the subject of education is one of great importance. The minds of our people must be trained, and this can only properly be done by education. The prosperity, success and happiness of a people are to a great extent in proportion to their intelligence, their literary and religious institutions. We, as a denomination of Christians, in the humble opinion of the writer, are not sufficiently alive to the importance of the subject under consideration. We do not appreciate as we should, the increased efficiency of an educated ministry and membership in the spread of the gospel, and in the dissemination of its truths. It is evident to every observing mind, that the learned have many advantages over the ignorant, that the value and power of a cultivated and well-trained mind is very great, and cannot be too highly estimated.

"Knowledge is power," and, when brought in as an aid, in the accomplishment of a good work, is invaluable. Then it is the duty of all who wish to serve the Master, and battle in His cause, for the advancement of his earthly kingdom to strive earnestly to secure for themselves and their fellow beings, the benefits and advantages which learning confers.

God has given us minds and talents, and requires at our hands a diligent use of the means within our reach for their improvement.

It is incumbent upon us then, not only as rational, but immortal beings, to so cultivate our minds and improve our talents, that we may be able to perform, with usefulness, the part assigned us here on earth, and not be as the unprofitable servant, who failed to improve that which his lord had committed to his care.

Our duty to the rising generation demands that they be provided with the best training, moral and intellectual, that circumstances will allow. It is to be lamented that Baptists as a general thing, take such little interest in the education of their children. Error is abroad in the land; and, if they are not able to examine and understand for themselves, how can it be expected that they will grow up intelligent and useful Christians, holding to the same principles and practices which we profess. If then, education is of so vital importance, and it is so necessary that instruction be imparted correctly, most assuredly the cause, the age in which we live, and the worth and value of souls, demand that public teachers, those who have assumed the responsible trust of preaching the gospel of our Lord and Saviour Jesus Christ, whose duty it is to teach others the way and plan of salvation, should have superior advantages of mental culture. If they are not able to secure these advantages of themselves, we should aid them. They should have their minds well stored with useful knowledge, that they may be mighty in the scriptures, rightly dividing the word, and giving to each his portion in due season. So explaining and managing the word of God as to enlighten the mind, impress the conscience, and engage all the affections of the soul. It is not contended that education will make a preacher, yet the fact is recognized that it so qualifies those whom God has called to the ministry, that they are able more effectually to explain the scriptures and inculcate gospel truths.

I would recommend Wake Forest College as an institution of learning worthy of, and deserving the patronage of Baptists, and young ministers desiring to obtain an education will find it admirably adapted to their wants.

W. D. GULLEDGE.

MINISTERIAL SUPPORT.

Brethren of the Brown Creek Association: The important task of writing an essay on Ministerial Support was assigned me at our last Association. Though feeling incompetent to do the subject anything like justice, I must urge the claims of the heralds of the Cross with what little ability God has given me.

The New Testament abounds with proof so plain, that no one who reads it carefully, can reasonably doubt, but that it is the imperative duty of the churches to amply support the Christian Ministry; and, as Baptists generally admit this, I deem it unnecessary to produce these scriptural arguments, yet it is a lamentable fact that the support of the gospel ministry is wofully neglected, not only in our Association, but too much generally by our denomination. Why is this? Is it because the churches are not awake to their duty? or is it because they wilfully neglect the plain requirements so implicitly set forth in the sacred scriptures.

The language of holy writ says, "They that preach the gospel shall live of the gospel."

Not by the cultivation of the soil; neither by any other occupation by which their temporal wants may be supplied. But alone by preaching the gospel shall they live, yet we find not a few of our most useful ministers, whose hearts are devoted to the cause of Christ and the salvation of souls, are compelled to fellow other pursuits to prevent themselves and families from being thrown upon the cold charities of an unfeeling world. Brethren, if we deny our pastors their full support, when we know it is a duty plainly taught in the sacred scriptures, how can we expect to escape the righteous judgments of Almighty God, even in this mortal life.

Their support should be amply sufficient to afford them an opportunity to give their undivided attention to their calling, that they may labor daily in their Master's vineyard, warning sinners to flee the wrath to come, and building up the waste places of Zion.

The primitive ministers of Christ were provided for by the persons to whom they preached upon the principle that the laborer was worthy of his hire, and this example should be followed by Christians in the present day.

It is too often the case, when the faith of the Church is pledged for the support of their pastor, at the close of the year their pledge is not redeemed, and his salary so curtailed that he cannot meet the contracts made upon the faith of the brethren on whom he has bestowed his labors. In this particular, no doubt, we are too often greatly in fault. We would not think of hiring a laboring man to work on our farms or in our shops, and when his term of service had expired pay him about three-fourths of the sum agreed upon, and think we were doing our duty towards that man, and yet the minister is too often treated in this way. Brethren, think of these things, and let each one ask himself the important question, "Am I doing my whole duty in supporting the gospel? Can I ask with unwavering faith the blessings of the Lord to rest upon me believing that I am living fully up to the discharge of my duty in this particular."

I have long believed in some well regulated system whereby each member of a Church might, according to his ability, contribute to the support of pastors and other contingent expenses incidental to Church government. To such a system, no doubt, there are objections, but in my opinion such objections are totally without the slightest foundation, and cannot be based upon any scriptural authority. Suppose each Church member were taxed to defray the expenses of the Church in the same ratio that they are taxed to defray the expenses of the general government, then we would have a well defined system for meeting the claims upon the Church, that could generally be depended upon, and one that could not be overthrown upon reasonable grounds. Let it be one great fundamental principle belonging to each Church, and one deeply routed in the minds of all its members, to feed and clothe their pastors, and not do it grudgingly, but do it because it is a duty plainly taught in the sacred scriptures.

May the Lord incline us to be more faithful in this and all other duties enjoined upon us, is the prayer of your unworthy servant.

W. D. WEBB.

STATISTICAL TABLE.

CHURCHES.	PASTORS.	CLERKS.	POST-OFFICE.	Baptized.	Rec'd by letter.	Restored.	Dismissed.	Deceased.	Expelled.	White Members.	Colored Members.	Total.	Minute Fund.	Church Meeting.
Mt. Olive,	E. L. Davis,	D. T. Redfearn,	White's Store, N. C.,	3	....	1	4	1	4	120	58	178	$ 3 50	3rd.
Monroe,	W. C. Owen,	D. Broom,	Monroe, “	....	...	....	2	1	1	69	20	89	1 00	1st & 3d.
Faulk's,	J. W. Phifer,	W. C. Collins,	Beaver Dam, “	7	1	....	2	....	....	52	6	58	1 00	1st.
Meadow Branch,	E. L. Davis and J. A. Bivens,	T. E. Williams,	Monroe, “	4	5	....	....	....	....	159	3	162	3 00	2nd.
Rocky River,	S. P. Morton,	D. Hancock,	Ansonville, “	...	1	...	3	1	2	....	....	56	2 00	....
Shiloh,	Not Represented.	....	....	....	....	....	....	....	....	....	....	....	.....	....
Mineral Springs,	E. David,	S. Rushing,	White's Store, “	....	....	....	5	2	1	....	....	27	25	....
Mt. Moriah,	L. Lowry,	K. C. Timmons,	Oro, S. C.,	....	1	....	...	....	....	19	5	24	1 00	....
Philadelphia,	C. Helms,	V. T. Chears,	Lane's Creek, N. C.,	3	1	..	....	1	1	68	2	70	2 00	....
Waxhaw,	J. A. Bivens,	J. C. Sanders,	Cureton's Store, S. C.,	1	2	2	4	....	3	88	....	88	2 00	3rd.
Olive Branch,	J. A. Bivens,	J. A. Horn,	Lanesboro', N. C.,	1	6	1	....	1	3	....	....	57	2 50	4th.
Deep Creek,	S. J. Fincher,	W. D. Webb,	Deep Creek, “	7	2	....	6	1	7	170	97	257	4 00	1st.
Elizabeth,	Aaron Deer,	Joel Baker,	Mt. Croghan, S. C.,	...	....	....	2	....	....	63	5	68	1 50	2nd.
Bethel,	E. L. Davis,	J. W. Green,	Beaver Dam, N. C.,	....	2	....	....	1	...	30	....	30	1 50	1st.
Deep Springs,	A. Caudle,	A. B. Caudle,	Lanesboro', “	....	1	....	2	....	1	....	....	39	1 25	....
Rocky Mount,	S. P. Morton,	J. M. Broadaway,	Kendall's Tanyard, “	2	....	....	....	....	....	48	7	55	1 30	2nd.
Corinth,	No Delegates,	....	....	....	....	....	....	....	....	....	....	....	.....	....
Union Grove,	No Delegates,	....	....	...	....	....	...	....	....	....	....	....	.....	....
Pleasant Plain,	W. C. Owen,	Asa Helms,	Fulwood's Store, N. C.,	....	....	....	2	...	1	32	....	32	1 00	....
				28	22	4	32	9	23	918	203	1290	$28 80	

NOTE.—Some letters make no distinction in color. When such is the case, the total number only is given,

1873
Nineteenth Session
19

PROCEEDINGS.

Rocky Mount M. H., Anson Co., N. C.
Friday, October 10th, 1873.

The Brown Creek Association, pursuant to its last adjournment, met with the above named church in its Nineteenth Annual Session. Elder J. A. Biyens, according to appointment, preached the Introductory Sermon from Collossians iii chapter, 1st, 2nd, 3rd and 4th verses: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God," &c. After a recess of half an hour the delegates assembled in the house to transact the business of the Association. The brethren united in singing a hymn, after which Elder S. P. Morton led in prayer. The Moderator then appointed the brethren, H. C. Timmons and E. D. Huntley reading clerks.

The letters from the churches being read, exhibited the following delegation:

Mt. Olive—A. Lowrey, A. Baker and Jas. Leonard.
Monroe—Irvin Medlin,* J. J. Moody,* and G. W. Broom.
Faulks—J. L. Bennett, D. A. Snider and W. F. Tyson,
Meadow Branch—J. A. Bivens, J. C. Williams and J. M. Liles.
Rocky River—S. P. Morton, Jas. Broadaway and Thos. Avitt.
Shiloh—Not represented.
Mineral Springs—J. D. Green.
Mt. Moriah—K. C. Timmons, D. Rushing and J. A. Lowrey.*
Philadelphia—Not represented.
Waxhaw—J. C. Sanders, C. Riggin* and J. C. Austin.
Olive Branch—H. R. Pritchard, G. W. Phifer and G. W. Baucum.
Deep Creek—E. D. Huntley, J. T. Gaddy and W. D. Webb.
Elizabeth—Joel Baker, T. T. Burch* and J. B. C. Baker.
Bethel—S. H. Parker, J. A. Barber and H. P. Meggs.
Deep Springs—Allen Caudle* Ambrose Caudle* and T. Caudle.
Rocky Mount—J. P. Hill, J. M. Broadaway and Julias Hill.
Pleasant Plain—Represented by letter. [*Absent.

The Corinth and Union Grove churches reported to be broken down.

The Association then went into an election for officers. The Moderator appointed Elder S. P. Morton and S. H. Parker to receive the ballots for Moderator, K. C. Timmons and Joel Baker for Clerk. Elder E. L. Davis was again chosen Moderator, and W. D. Webb, re-elected Clerk. On motion, the Constitution and Rules of Decorum were read. The Moderator invited Corresponding Messengers from Sister Associations to seats with us. From the Pee Dee, Elders A. E. Bennett and J. W. Davis presented themselves and were cordially received. From the

Rocky River, Elders C. C. Foreman and R. James were cordially received. Elder J. B. Boon from the Charlotte church was cordially received. The Moderator then appointed the following committees:

On Finance—S. H. Parker, K. C. Timmons and A. Lowry. On Requests and Queries—E. D. Huntley, J. M. Broadaway and D. D. Davis. On Religious Exercises—the Pastor and Deacons of this church.

Report of Corresponding Messengers: Welsh Neck—No attendance. Moriah—No attendance. Pee Dee—Brother D. D. Davis attended and was cordially received. Rocky River—Change made in their time of meeting.

Appointment of Corresponding Messengers: Welch Neck—T. T. Burch and J. B. C. Baker. Moriah—Elder J. A. Bennett, J. A. Bivens and Brother J. J. Moody. Rocky River—The appointments stand as last year—Brother J. D. Hill also accepted an appointment. Pee Dee—Elders S. P. Morton, E. L. Davis and Brothren D. D. Davis, J. P. Hill and Julius Hill.

After some general remarks by the Moderator, the Association adjourned to meet at 9 o'clock to-morrow. Prayer by Elder A. E. Bennett.

SATURDAY MORNING, Oct. 11th.

Met according to adjournment. The brethren sang a hymn, after which Elder J. B. Boon led in prayer. The Minutes of the preceeding day were read and adopted.

REPORTS.

The report on Home and Foreign Missions was read by the writer. This report elicited interesting remarks by the Moderator, Elder J. B. Boon and various other brethren, showing the great necessity of Missionary labor in destitute sections, and especially in the bounds of this Association. Pending the adoption of this report, Brother S. H. Parker was granted permission to make a verbal report relative to the Financial condition of the Treasury, and the amount of Missionary labor performed the past year in this Association. Elder J. A. Barber in this connection offered some resolutions which were duly considered and laid on the table. Brother K. C. Timmons offered the following resolutions, which were unanimously adopted:

Resolved, That the Association authorize our Executive Committee to procure Missionary labor for the destitute portions of this Association.

Resolved, That the Association recommend to the Convention the appointment of Elder E. L. Davis.

The report on Home and Foreign Missions was then adopted.

On motion, Brother S. H. Parker was appointed to act with the Executive Committee, the same Committee be continued the ensuing year.

On motion, adjourned for three-quarters of an hour. Benediction by Elder S. P. Morton.

AFTERNOON SESSION.—Met pursuant to adjournment. After singing a hymn Elder J. A. Bivens led in prayer.

Brother J. S. Russel, Corresponding Messenger from the Rocky River Association, presented himself and was cordially received.

The following pledges were then made for the support of a Missionary to labor in the destitute portions of the Brown Creek Association:

Mount Olive,	$25	Deep Creek,	$20
Monroe,	5	Elizabeth,	5
Meadow Branch,	10	Bethel, S. H. Parker,	5
Rocky River,	10	H. P. Meggs,	2
Mount Moriah,	5	Rocky Mount,	10
Waxhaw,	5	E. L. Davis,	5
Olive Branch,	5		

Report on Education called for. The brethren appointed to write on this subject read the report. After remarks by Elder J. B. Boon and others the report was adopted.

On Periodicals, the writer being a student at Wake Forest College, failed to send up any report. Report on Sabbath Schools, by Elder J. A. Barber was read, and after interesting remarks by brother K. C. Timmons, Elder J. B. Boon and others, the report was adopted.

A collection was taken up for the Sunday School Board, amounting to $3.65. On Ministerial Support—No report.

The Moderator then appointed the following brethren to work on the subjects annexed to their names: On Missions, Home and Foreign, S. H. Parker. On Education, D. D. Davis. On Periodicals, K. C. Timmons. On Sabbath Schools, W. D. Gulledge. On Ministerial Support, J. A. Barber. On Temperance, J. A. Barber.

The Committee on Requests and Queries made the following report, which, on motion, was adopted:

Your Committee on Request and Queries, find, upon examination of the letters from the different churches, that the Mount Olive and Waxhaw churches each respectfully request this body to hold its next Annual Session with them.

E. D. Huntley,
J. M. Broadaway, } Committee.
D. D. Davis,

The above Committee proposed the following Query: What is the real design of Associations; or, for what purpose do churches organize themselves into Associational bodies. On motion, the above Query was laid on the table. Mount Olive church withdrew their petition for the next Association. The Association then decided to hold its next Annual Session with the Waxhaw church, Union county, N. C., commencing on Friday before the second Sabbath in October, 1874. Elder E. L. Davis was appointed to preach the Introductory Sermon; Elder J. A. Bivens alternate. Elder S. P. Morton was appointed to preach the Missionary Sermon on Sabbath at eleven o'clock; Elder E. L. Davis alternate.

The Clerk was directed to write an affectionate letter to the Shiloh Church, and respectfully request the brethren to represent themselves in the next Association.

The substance of the Finance Committee Report may be seen in the report of the Treasurer. The Treasurer was authorized to pay over to brother T. Redfearn, the amount due him from the Association. The

Treasurer offered his resignation, which was accepted, and brother Addison Lowry was appointed Treasurer of the Brown Creek Association. Elder E. L. Davis was appointed a delegate to the Baptist State Convention, and call on the Treasurer for expenses in attending the same.

Elder J. A. Bivens, and the brethren, E. D. Huntley, D. D. Davis, S. H. Parker, J. T. Gaddy, Uriah Staton and D. T. Redfearn were appointed delegates to the Baptist State Convention. The Clerk was authorized to draw on the Treasurer for the amount of money sent up for Minutes, also his usual fees.

TREASURER'S REPORT FOR 1873.

S. H. Parker to the Brown Creek Association;

Amount on hand last year,		$296.07
Received of Dr. B. Chears on old pledge,		2.00
Received of J. C. Williams on old pledge,		1.00
Received on pledges made last session,		84.00
Sent up for Minutes,		27.55
Sabbath Collection,		23.25
On hand,		$433.87
DISBURSEMENTS.		
To Rev. J. E. King,	$284.07	
To Rev. E. L. Davis, Expenses to Convention,	12.00	
For Minutes,	27.55	
To W. D. Webb, Clerk,	15.00	
		$338.62
Due the Association,		$95.25

Received by Rev. J. E. King as reported by himself: From Piney Grove church, $36.00; from Monroe church, $14.00; from Elizabeth church, $6.85; from C. Austin for board, $35.00; from T. Redfearn, $50.00; from the Treasurer, $284.07. Total received, $425.92. Sermons preached by Rev. J. E. King, as near as can be ascertained, 56.

Resolutions of Thanks.—The following resolutions were unanimously adopted:

Resolved, That we return our thanks to the Rocky Mount church and neighborhood for the kind and hospitable manner in which they have entertained the delegates and ministering brethers of this Association

Resolved, That the thanks of this body are due and are hereby tendered to the Moderator and Clerk for the able and dignified manner in which they have discharged the duties of their respective offices.

The brethren then joined in singing an appropriate hymn during which the fraternal hand was given.

The Association then adjourned to meet at the time and place appointed. Benediction by Elder J. B. Boon.

E. L. DAVIS, MODERATOR.

W. D. WEBB, Clerk.

SABBATH.

At eleven o'clock Elder E. L. Davis preached the Missionary Sermon to a large and attentive congregation, from 1st Cor., ix chapter and 14th verse: "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." A collection was then taken up amounting to $23.25.

In the evening Elder J. B. Boon preached from Mat. xi chapter 12th verse: "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force."

Elder J. A. Bivens preached to the colored people in the morning and Elder J. W. Davis in the afternoon,

HOME AND FOREIGN MISSIONS.

Domestic Missions, which we will first consider, are the primary source from which all destitute sections are supplied with the gospel, and by every consideration should be amply sustained. For want of christian benevolence among our people we are generally poorly supplied with Missionary labor here in our midst, and in all sections where the gospel is not regularly preached. Those who do not carefully examine the subject are not aware to what extent Missionary labors are needed, and the great destitution that prevails in our country. One writer, who is engaged in religious Missions, says he visited forty-six families in one neighborhood in Western North Carolina where he did not find one person that could say he was prepared to die; many had once belonged to the church but their church had gone down, and they were without preaching, or any other means of grace, and consequently were living in sin. Perhaps other neighborhoods are in the same condition. It is enough to awaken in us a zeal for the Missionary cause when we hear of large sections dependent on traveling preachers for the gospel and religious instruction. Perhaps our Western States more than elsewhere are less favored with the gospel and religious teaching, and especially needs our aid and our sympathies. The words of Jesus are emphatically true and we should heed them: "Lift up your eyes and look on the fields, for they are white already to harvest." Brethren, let us see that our home Missions are not neglected; we need Ministers to preach in these destitute places and no doubt but they might be had if the churches would liberally sustain them. The command of the old Testament is "Honor the Lord with thy substance and the first fruits of thine increase." The New Testament says give to the Lord as we are prospered. Now, if we were to observe either of these commands the Lord's Treasury would be greatly replenished. This year we have as a general rule been blessed with bountiful crops; then, most assuredly, we should feel it a sacred duty to bestow some of our income for the advancement of our Master's cause. But let us now contrast this country of gospel privileges, where all who really desire it may hear the word preached, and read the promises of the Bible for themselves, with heathen lands, where there are no *Bibles*; where the name of Jesus is never heard; where people worship images made by their own hands, ignorant of the advent of our Saviour, or the atonement made for sinners, such is the condition of a large number of the inhabitants of our globe. Then we would ask in all sincerity, is it not our duty to aid in sustaining those of our brethren who have left their homes, their friends and relatives to teach the people of these Pagan lands the name of Jesus, and the way and plan of salvation. The nations of the earth are now opened in a way and to an extent never before known in the history of the churches. Almost in every clime religion is tolerated and Missionary laborers are doing much good, and we believe no people are better prepared to antagonize Papal and Pagan superstitions than ourselves, and will we not be recreant to Jesus if we fail to occupy this vantage ground. Let us be in haste to diffuse the light while millions are perishing for want of the gospel; and may God speed the day when the nations to earth remotest bounds may embrace christianity and know none but the true Messiah.

W. D. WEBB.

REPORT ON EDUCATION.

This subject is admitted by all as one of great importance. We need not disguise the fact, the minds of the young must be trained, and the only way is by education. For God has given us minds and talents, but we do not appreciate those gifts as we should, that we might be able to disseminate the truths that are contained in the word of God. Those vital parts when cultivated, will live as long as life itself. Knowledge is power and strength; therefore it is incumbent upon us as rational beings to cultivate our minds and improve our talents, that we may gain wisdom and get understanding; that we may be able to perform with usefulness the part assigned us here on earth—for the mind is the great storehouse for knowledge; that it may speak the truth which is mighty and will prevail. If these advantages are possessed by any, it should be by those who are engaged in the public offices. There is no office, profession or calling that is equal to preaching the unsearchable riches of our Lord and Saviour Jesus Christ; for this is a fortune that will not diminish; moreover it will increase in strength; for we are commanded to let our light shine; and knowledge will cause it to shine with more effulgence; that it may be a guide to the wayworm traveler while passing over the ocean of time. It is a duty we owe to the rising generation that they be provided with the best of training. Why should we be ignorant with the Bible before us, containing the history of the patriarchs and prophets and the way and plan of salvation, and of the Saviour's birth. And should we not be diligently engaged in advancing the cause of literature, for our Saviour's commission was to the apostles to teach all nations. There is no person qualified to teach unless he be correctly taught. Hear what Paul says to Timothy: "Thou hast heard me; the same commit thou to faithful men who shall be able to teach others also." Wisdom is power; then get wisdom that you may have power. I urge the necessity of an education, for the age in which we live demands it, either for State or

Church. Then let us bring in our aid in this cause, in educating the minds of the youth of our land, that knowledge may increase and the gospel be preached more successfully. O! that Baptists may grow to be more intelligent christians, holding fast their faith and faithfully performing the part assigned them here on earth. May the Lord crown our efforts and enable us to apply the means that our children may be so educated as to reach the pinnacle of literary fame is the prayer of your unfaithful brother in Christ. E. D. HUNTLEY.

REPORT ON SABBATH SCHOOLS.

This is a subject which has employed the pens of thousands. Able and distinguished men have written and spoken upon it, and yet how little do we see resulting from their labor. *B*rethren, we should use every effort and exert every means in our power to have a Sabbath School in each church belonging to the Brown Creek *A*ssociation, Their importance is acknowledged by all rational intelligencies, and yet how strange it is when we go up to the Association but few of the churches report Sabbath Schools, and even they scarcely ever continue the entire year. Why may not our Schools be perpetual? If the church has no stove, would it not be advisable to remove to some school house, or to some unoccupied building, and continue the exercises during the winter months. There are, perhaps within the reach of every church in the bounds of this Association, a sufficient number of children to constitute a Sabbath School, and those children, if left to themselves, will form habits which are degrading to the Christian character. Brethren, it is our duty to train up our children in the nurture and admonition of the Lord, and if we neglect to impart that instruction made incumbent upon us, Satan will teach them to follow the most vicious and abominable practices. The mind must be improved—the talent strengthened, and where can this be more successfully done than in the Sabbath School? There the doctrine of the Bible is taught; there the children are taught to fear God; and there they have religious principles inculcated in their youthful minds, which, if retained, will prove a blessing to themselves and to the community in which they live. J. A. BARBER.

STATISTICAL TABLE.

CHURCHES.	PASTORS.	CLERKS.	POST-OFFICE.	Baptised.	Rec'd by Letter.	Restored.	Dismissed.	Deceased.	Expelled.	White Members.	Colored Members.	Total.	Minute Fund.	Church Meeetings.
Mt. Olive,	E. L. Davis,	D. T. Redfearn,	White's Store, N. C.		1		4		3	108	58	166	4 00	3
Monroe,	W. C. Owen,	D. Broom,	Monroe, N. C.	1	3		4	1	5	43	19	62	2 00	1
Faulks,	J. L. Bennett,	Y. R. Parker,	Beaver Dam, N. C.	6	2	1			1	59	7	66	1 00	1
Meadow Branch,	E. L. Davis,	T. E. Williams,	Monroe, N. C.	6			2	3	2	157	4	161	2 00	
Rocky River,	S. P. Morton,	D. Hancock,	Ansonville, N. C.			1	3	1				53	2 00	
Shiloh,														
Mineral Springs,		S. Rushing,	White's Store, N. C.									16		
Mt. Moriah,	J. A. Bivens,	K. C. Timmons,	White's Store, N. C.	7	1				2	26	5	31	1 00	1
Philadelphia,														
Waxhaw,	J. A. Bivens,	J. C. Sanders,	Cureton's Store, S. C.			1		2	1			84	1 50	3
Olive Branch,	J. A. Bivens,	J. A. Horne,	Olive Branch, N. C.				1		4	50	3	53	2 25	4
Deep Creek,	S. J. Fincher,	W. D. Webb,	Deep Creek, N. C.	12	3		3	2		171	108	279	3 00	1
Elizabeth,	J. A. Bivens,	Joel Baker,	Mt. Croghan, S. C.	1	2	1			1	66	6	72	1 50	2
Bethel,	E. L. Davis,	J. W. Green,	Beaver Dam, N. C.	2				1				32	1 45	1
Deep Springs,	J. A. Barber,	A. Phifer,	Lanesboro, N. C.					1	2			31	1 00	2
Rocky Mount,	S. P. Morton,	J. M. Broadaway,	Kendall's Tanyard, N. C.		1		3			46	6	52	1 75	2
Pleasant Plain,	R. H. James,	Asa Helms,	Fulwood's Store, N. C.			1	1	3		29		29	2 20	4

MINUTES

OF THE

TWENTIETH ANNUAL SESSION

OF THE

Brown Creek Baptist Association,

HELD WITH THE CHURCH AT

Waxhaw, Union Co., N. C.,

October 9th and 10th, 1874.

Compiled by W. D. WEBB, Clerk.

RALEIGH:
EDWARDS, BROUGHTON & CO., PRINTERS AND BINDERS.
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LIST OF ORDAINED MINISTERS.

E. L. DAVIS,	Olive Branch.
S. P. MORTON,	Ansonville.
J. A. BIVENS,	Monroe.
J. L. BENNETT	Beaver Dam.
J. A. BARBER,	Beaver Dam.
B. G. COVINGTON,	Wadesboro'.
ALLEN CAUDLE,	Lanesboro'.
J. W. PHIFER,	Lanesboro'.
H. B. KING,	Fulwood's Store.
W. C. OWENS,	Monroe.

PROCEEDINGS.

Waxhaw M. H., Union Co., Oct. 9th, 1874.

The Brown Creek Baptist Association, pursuant to adjournment, met with the Church at Waxhaw, in its twentieth annual session.

Elder E. L. Davis, according to appointment, preached the Introductory Sermon from Luke 2:10: "And the angels said unto them, for, behold! I bring you good tidings of great joy, which shall be to all people."

After a recess of half an hour, the delegates assembled in the house to transact the business of the Association.

Hymn: "Jesus, thy witness, speaks within," &c.

The brethren united in singing these words.

After which, Elder W. F. Brasington, from the Moriah Association, led in prayer.

The Moderator then appointed Elder B. G. Covington and Dr. E. A. Covington, from the Wadesboro' Church, to read the Church letters.

The letters being read, exhibited the following delegation:

Mt. Olive—D. T. Redfearn, A. Lowry, Eli Barrett.
Monroe—Elder W. C. Owen, D. Broom, Jas. Small.
Faulks—Elders J. L. Bennett, D. A. Snider,* W. T. Tyson.*
Meadow Branch—J. C. Williams, Henry Bivens, J. A. Bivens.
Rocky River—Elder S. P. Morton,* D. Hancock,* S. H. McLendon.
Shiloh—Noah Helms, Abram Helms, S. Hargart.*
Mineral Springs—J. D. Green,* Wm. Hubbard.*
Mt. Moriah—K. C. Timmons, J. A. Lowry, D. Rushing.
Philadelphia—V. T. Chears, J. E. Carelock, B. F. Darker.
Waxhaw—T. W. Sanders, J. J. Godfrey, J. C. Austen.
Olive Branch—J. S. Hamilton,* W. A. Gaddy, Marcus Simpson.

Deep Creek—E. D. Huntley, C. P. Griffin, W. D. Webb.
Elizabeth—Joel Baker,* T. T. Burch, J. C. Baker.
Bethel—S. H. Parker, J. E. Moore, A. Marsh.
Rocky Mount—J. P. Hill, Isaiah McIntire, C. H. Broadaway.
Deep Springs—Elder A. Caudle, A. Phifer, T. Caudle.
Pleasant Plain—A. Helms, H. B. King, W. E. Tharrel.*

*Those marked thus * were absent.

A quorum being present, the election of officers was announced as in order.

The Moderator appointed V. T. Chears and S. H. Parker to receive ballots for Moderator; J. C. Williams and K. C. Timmons for Clerk.

Elder E. L. Davis was again chosen Moderator, and W. D. Webb re-elected Clerk.

The Moderator then invited churches seeking admission into the Brown Creek Association to present their letters.

The delegates from Jerusalem, a newly constituted Baptist Church, presented their petition; upon enquiry, their faith and order were found to be consistent with Baptist principles.

On motion, it was cordially received into this body; the Moderator extending the right hand of fellowship to the delegates: O. Roggers, S. W. Hunnycut and W. H. Glover.

The Piney Grove Baptist Church also presented a letter for admission, T. J. Polk, W. D. Mask and J. J. Austen delegates.

On motion, this Church was cordially received into this body, the Moderator extending the right hand of fellowship to the delegates.

The Wadesboro' Baptist Church, by petition, was cordially received into this body; the Moderator extending the right hand of fellowship to the delegates: Elder B. G. Covington and Dr. E. A. Covington.

Corresponding Messengers were invited to seats with us.

From the Moriah, Elders W. F. Brasington and J. T. Brasington presented themselves and were cordially received.

The Moderator then appointed the following Committees:

On Finance—A Lowry, D. Broom and J. C. Williams.
On Request and Queries—B. G. Covington and E. D. Huntley.
On Religious Exercises—The Pastor and Deacons of this Church.

Report of Corresponding Messengers:

Welch Neck—T. T. Burch attended and was cordially received.
Moriah—No attendance reported.
Rocky River—Elder E. L. Davis attended and was cordially received—found the body working zealously for the cause of Christ.

On motion, adjourned until 9 o'clock to-morrow.

Prayer by Elder J. L. Bennett.

The brethren sang the third doxology: "Praise God from whom all blessings flow," &c.

Benediction by Elder W. F. Brasington.

SATURDAY MORNING, October 10th, 1874.

The Association met at the hour appointed.

The brethren sang a hymn. Prayer by Elder W. F. Brasington.

The minutes of yesterday were read and adopted.

The names of delegates were called, those absent marked.

On motion, the Constitution and rules of decorum were read.

The Moderator then appointed brethren to correspond with sister Associations.

Welsh Neck—E. D. Huntley, T. T. Burch and Eli Barrett.
Moriah—W. C. Owen, K. C. Timmons, J. A. Bivens, J. C. Baker, E. L. Davis, Joel Baker and T. J. Polk.
Rocky River—H. B. King, J. A. Bivens, Noah Helms and Jas. Small.
Pee Dee—U. Staton, S. P. Morton, J. P. Hill and C. H. Broadaway.
York—W. C. Owen, O. Rogers and W. H. Glover.

The Clerk was also directed to write a letter of correspondence to the York Association.

Delegates to the Baptist State Convention—Elders B. G. Covington, E. L. Davis, J. A. Bivens, Dr. E. A. Covington, C. Austin, T. J. Bolk, Eli Barrett, D. T. Redfearn, J. T. Gaddy, E. D. Huntley, W. D. Webb, S. H. McLendon, S. H. Parker, Eld. J. L. Bennett, Wm. Bivens, H. F. Bivens, W. D. Gulledge, D. Broom, C. P. Griffin, Elijah Huntly, Townly Redfearn and A. Lowry.

Report on Missions, prepared by S. H. Parker, was read and received.

REPORT ON MISSIONS.

Brethren of the Brown Creek Association:—I was appointed at your last Association to write on the subject of Missions. I do not feel competent to do a subject of so much importance anything like justice.

But are we what we profess to be, Missionary Baptists? if so, then brethren, our first duty is to consider home missions, for the destitution in places is alarming. And I hope we, as an Association, will prove our faith by our works. In order to do this, we should pray the Lord of the harvest to send forth more laborers in the harvest. This duty is much neglected. We should encourage our brethren to a sense of duty in sending the gospel to all the destitute parts of our land, and especially in the bounds of this Association. Our blessed Redeemer, after laboring here on earth, preaching his everlasting gospel, and then suffering death on the cross, after his resurrection and just before his ascension to heaven, gave to his disciples this great commission, go into all the world and preach His gospel to every creature. Now the command is to go, and how shall they go unless they be sent, and it is our duty to send them with our means, for the Lord has a work for every one of his children, and that work is to contribute of our means for the support of the gospel. Brethren, cannot you lend something to the Lord, for the promise is unto you and to your children and to those that are afar off, even as many as the Lord our God shall call. Brethren, you have the promise, and your children have the promise, and cannot you help to send it just over yonder to your fellow man who are perishing for the bread of life?

Brethren, the writer believes that Gods people are a working people, and that they will do something for the cause of Christ. Now, brethren, will you come up to the help of the Lord against the mighty. We believe you will, and may the Lord enable us to do our duty in sending the gospel to where it is not preached, is the prayer of your unworthy servant, for Christ sake.

S. H. PARKER.

On this subject Elder W. F. Brasington was called on for remarks; he responded, and ably defending the cause of missions, recounting in feeling and touching remarks the blessings attending the missionary enterprise in by-gone days.

He was followed by Brother C. Austen, who made interesting remarks on the subject, showing the evils of spending money foolishly and withholding it from the cause of missions.

Interesting remarks on the subject by Elder W. C. Owens and others.

The Moderator was then authorized to appoint a committee of seven brethren, on ways and means, to suggest a plan or system for the support of home missions. The following brethren were appointed: C. Austen, T. J. Polk, J. C. Williams, B. G. Covington, S. H. Parker, Henry Bivens and Eli Barrett.

This committee was allowed until one o'clock to make their report.

The report on missions was then adopted.

Elder E. C. Williams appeared as a corresponding messenger from the Rocky River Association and was cordially received.

On Education, no report, the writer being absent.

On Periodicals, Brother K. C. Timmons offered the following resolutions. After interesting remarks by the Moderator and W. C. Owens, they were adopted:

Resolved, That we recommend to each member of the Brown Creek Association the importance of sustaining the *Biblical Recorder*, the organ of our denomination, to use their influence to raise clubs for the free circulation of the same.

Resolved, That we recommend *Kind Words* as a most excellent Sabbath-school paper and the adoption of the uniform lessons for Sabbath-schools students.

On Sabbath-schools, no report.

On motion, the Association adjourned for three-quarters of an hour.

The brethren sing, 'Christians, if your hearts be warm,' &c.

Prayer by Elder J. T. Brasington.

AFTERNOON SESSION.

The Association re-assembles and sang, " Children of the heavenly king," &c.

The Committee on Ways and Means called on to report. The following is their report, which was unanimously adopted:

REPORT OF COMMITTEE ON WAYS AND MEANS.

Your Committee on Ways and Means for employing and sustaining a Missionary within the bounds of this Association, recommend,

1st. That an Executive Committee be appointed, whose duty it shall be to employ one or more educated ministers to travel and preach at the churches and at the destitute places within the bounds of the Association.

2d. That an agent be appointed in each church to raise money and make quarterly returns thereof to the Executive Committee.

3rd. That the Executive Committee make an annual report to the Association of all work done by their missionary or missionaries, as the case may be, together with the amount of money collected from the different churches.

Respectfully submitted,

C. AUSTEN, *Chm'n.*

The brethren made the following pledges for the support of Home Missions:

B. G. Covington,	$10 00	A. Phifer,	$1 00
E. L. Davis,	10 00	H. B. King,	2 00
D. T. Redfearn,	5 00	O. Roggers,	30 pd.
Eli Barrett,	3 00	S. W. Hunnycut,	1 00
W. C. Owen,	5 00	W. H. Glover,	5 00
C. Austen,	25 00	T. J. Polk,	10 00
James Small,	2 00	E. A. Covington,	15 00
Henry Bivens,	2 00	E. L. Godfrey,	1 00
J. A. Bivens,	2 00	J. W. Davis,	1 00 pd.
Noah Helms,	1 00	Sister S. L. Davis,	2 00

S. H. McLendon,	$2 00
Abraham Helms,	1 00
V. T. Chears,	10 00
J. E. Carelock,	1 00
B. F Parker,	1 00
T. W. Sanders,	5 00
J. J. Godfrey,	1 00
J. C. Austen,	5 00
W. A. Gaddy,	1 00
Marcus Simpson,	5 00
E. D. Huntley,	5 00
C. P. Griffin,	4 00
W. D. Webb,	3 00
T. T. Burch,	5 00
J. C. Baker,	5 00
S. H. Parker,	2 00
E. A. Moore,	1 00
A. Marsh,	1 00
I. P Hill, ($1.00 paid),	2 00
C. H. Broadaway,	1 00 pd.
A. Caudle,	3 00
W. J. Blythe,	1 00
A. J. King,	1 00
J. S. Bivens,	50
Blackman Williams,	1 00
R. G. Blythe,	5 00
J. L. Perdices,	1 00
C. H. Austin,	1 00
N. W. Bivens,	1 00

Sister Susannah Simms,	$1 00
“ Eliza Broom,	1 00
“ M. E. Williams,	1 00
“ Vica Broom,	1 00
“ M. A. Broom,	1 00
“ A. S. Crain,	1 00
“ Caroline Griffin,	2 00
“ Susannah Godfrey,	50
“ E. L. Binco,	1 00
“ L. C. Broom,	1 00
W. S. Ring,	5 00
J. B. Shannon,	5 00
J. A. Gaddy,	1 00
Calvin Broom,	1 00
W. B. Simms,	1 00
N. A. Newton,	50
Edney Baker,	50
A. Lowry,	3 00
J. C. Williams,	3 00
Stephen Baker,	5 00
B. S. Reader,	50 pd.
R. S. Belices,	1 00
S. T. Adams,	50
J. L. R. Reeder,	1 00
J. H. Godfrey,	1 00
Stephen Belices,	1 00
Peter Craig, (colored),	1 00
T. B. Ebart, (colored),	50

The Moderator was then authorized to appoint five brethren as an Executive Committee to secure an efficient missionary to labor in the bounds of this Association. Brethren C. Austen, E. A. Covington, T. J. Polk, Townly Redfearn and A. Lowry were appointed the Executive Committee.

On motion, one brother from each church was appointed to solicit contributions and take pledges from their respective churches for the support of Home Missions. The following brethren were appointed: Mt. Olive, D. T. Redfearn; Monroe, C. Austen; Faulks, Elijah Parker; Meadow Branch, C. Austen; Rocky River, S. H. McLendon; Shiloh, Noah Helms; Mineral Springs, Wm. Hubbard; Mt. Moriah, J. A. Lowry; Philadelphia, J. A. Gathings; Waxhaw, J. J. Godfrey; Olive Branch, E. J. Gaddy; Deep Creek, E. D. Huntley; Elizabeth, T. T. Burch; Bethel, S. H. Parker; Deep Spring, R. T. Caudle; Rocky Mount, I. P. Hill; Pleasant

Plain, H. B. King; Jerusalem, S. W. Hunnycut; Piney Grove, T. J. Polk; Wadesboro, W. J. Ashcraft.

It was then moved that a collection be taken up on to-morrow for the benefit of Foreign Missions.

The report on Ministerial Support was read by the writer. After remarks upon the subject by several brethren, the report was adopted and ordered to be appended to the minutes:

REPORT ON MINISTERIAL SUPPORT.

To the Churches composing the Brown Creek Association:

DEAR BRETHREN: I having been appointed by this body, at its last session, to prepare an Essay, urging the claims of Pastors upon their respective churches, beg leave to submit the following. It is acknowledged by all rational intelligencies that man should live by his profession, and in fact, man in a general sense does live by devoting his time and energies to some calling. For instance, the lawyer, the doctor, the farmer, the mechanic, and every class of men, save the Minister, lives by his profession. We would not think of engaging a man to labor in our farms or our shops at a stated salary, and at the end of the year turn him off with but half of it, and say to him, "Sir, this is the best I can do, I want you to work for me again next year and I will try to do a little better." Would we expect to get a hand on such terms? Nay, verily. How would such a message be received by the laboring man? With perfect contempt. But poor Ministers, what are we doing for them? Scarcely nothing. We call a pastor and promise to remunerate him for his services. He goes through heat and cold, wet and dry, to publish the glad tidings of salvation to a lost and perishing world, sometimes leaving his family on half rations, and he perhaps but poorly clad. He preaches with all the power and zeal that he possesses, and at the end of the year we do but little for him. Shame upon the churches.

Brethren, these things ought not so to be. How can we expect the Lord to bless us while we suffer this state off affairs to exist. How can we expect the gospel wheels to be unclogged so long as we refuse to remunerate those who minister to us in holy things. Brethren, it is the imperative duty of each church to render unto her pastor a reasonable compensation for his services. The Scripture abound with evidence sufficient to convince any one that God makes it obligatory on the churches to support those who stand upon Zion's walls and declare the unsearchable riches of the gospel of Christ to a ruined and sin-cursed world. Yea, even so hath the Lord ordained that they who preach the gospel should live of the gospel. No man that warreth entangleth himself with the affairs of this life that he may please him who hath chosen him to be a soldier. In time of war soldiers are supported by the government under which they fight; they are fed and clothed and receive a stated salary. But ministers often feed and clothe themselves and work for nothing, comparatively. But, says one, I know we ought to pay the pastor, but how can we do it? We have to pay our taxes, educate our children, dress our daughters, &c., and it takes all the money that we can possibly raise to meet our incidental expenses. My brethren, these things are true, but where are the pastors daughters? who are going to dress them, educate his children, pay his taxes, &c? If he gives his time to the prosecution of his ministerial duties, his secular affairs are neglected; his farm running to waste. How important then it is, that churches contribute to their pastors sufficiently to enable him to hire some one to labor on his farm while he is engaged in the work of the ministry.

Another says, I am willing to support the pastor, but how can we do it? Who will propose a plan? My brethren, here is the plan. Let each member of the church plant one quarter of an acre of good land in cotton, cultivate it well, pick it out, prepare it for market, sell it and give the proceeds to the pastor. By so doing, we may amply support the ministry.

J. A. BARBER.

The report on Temperance was read by Elder J. A. Barber. Remarks were made upon this subject by Elders B. G. Covington, W. C. Owens and others. The report, with some amendments, was adopted:

REPORT ON TEMPERANCE.

There are various ways in which a man may be intemperate. But in this report I propose to speak only of the blessings of temperance in the use of ardent spirits. But a feeble report by an imperfect writer will avail but little. This is a subject which has engaged the minds and talents of the most learned and erudite of our land. And yet how little do we see resulting from their labors. In almost every neighborhood a grog shop has been established where the retailer deals out the poisoned drink to his fellow man. And to which place the youth, upon whose shoulders the government of both church and State will soon rest, resort and drink down the poisonous beverage. And though it may seem sweet at first, yet at last it biteth like a serpent and stingeth like an adder. By the word temperance is meant moderate indulgence of the appetite.

To use spirituous liquor to excess is inconsistent with the teachings of Gods word, and if man persist in its use, it will eventually prove his ruin; it impairs the mind, enfeebles the body, demoralizes the character, and cuts off the soul from heaven. "No drunkard hath eternal life." "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." One dram within itself may create a desire for more; he may take another and another and finally he becomes intoxicated, when if he had not taken the first he would not have taken the second, and consequently would have lived a life of sobriety. Brethren, we have an influence, and we are exerting that influence either for or against this mighty evil, intemperance. And let us be sure that we cast our influence in the proper direction. Small beginnings make large endings. It is by degrees that we attain to a position of honor or renown. So it is in everything else. A drunkard is at first a moderate drinker, but by degrees he goes on in the direction of inebriation, and finally becomes a perfect sot. He fills a drunkards grave and sinks to an endless hell. Brethren, let us pray for the drunkard.

J. A. BARBER.

In connection with the subject of temperance, Brother K. C. Timmons offered the following resolution, which was adopted:

Resolved, That this Association recommend to its churches to refuse and discountenance the use of intoxicating liquors among their members.

The Moderator then appointed brethren to write on the subjects annexed to their names:

On Missions—Elder B. G. Covington.
On Education—W. D. Gulledge.
On Periodicals—T. J. Polk.
On Ministerial Support—C. Austen.
On Temperance—S. H. Parker.

REPORT OF COMMITTEE ON REQUEST AND QUERIES.

Your Committee on Request and Queries find, upon examination of the letters from the different churches, that Deep Creek, Mt. Olive, Mt. Moriah, Pleasant Plains and Deep Spring churches respectfully request this body to hold its next annual session with them. Also, several of the churches request an interest in our prayers.

E. D. HUNTLEY, } Committee.
B. G. COVINGTON, }

The Association then agreed to hold the next annual session with the Deep Creek Church, Anson county, N. C., commencing on Thursday before the second Sabbath in October, 1875. Elder J. A. Bivens was appointed to preach the introductory sermon, Elder A. Caudle alternate; Elder B. G. Covington to preach the missionary sermon on Sabbath at 11 o'clock, Elder E. L. Davis alternate.

Elder E. L. Davis requested the Association to relieve him of preaching on to-morrow. Request granted.

Elder B. G. Covington was appointed to preach the missionary sermon on to-morrow.

REPORT OF TREASURER OF ASSOCIATION, 1874.

A. Lowry, Treasurer,

To Brown Creek Association,		Dr.
Received of former Treasurer,		$ 98 60
Received on old pledge,		15
Received on new pledges,		116 00
Sent up for minutes,		32 85
		$247 60
DISBURSEMENTS.		
To T. Redfearn, by order of Association,	$50 00	
To E. L. Davis, expenses to Convention,	20 00	
For Minutes,	32 85	
To W. D. Webb, Clerk,	15 00	117 85
Due the Association,		$129 75

On motion, all the minute fund be expended in publishing and distributing the minutes.

On motion, the Treasurer was authorized to pay to Elder B. G. Covington the money due the Association.

The Treasurer was authorized to pay the Clerk his usual fees, also the money sent up for minutes.

RESOLUTIONS OF THANKS.

Resolved, That we return our thanks to the Waxhaw church and neighborhood for the kind and hospitable manner in which they have entertained the delegates and ministering brethren of this Association.

Resolved, That the thanks of this body are due and are hereby tendered to the Moderator and Clerk for the able and dignified manner in which they have discharged the duties of their respective offices.

The brethren then united in singing an appropriate hymn, during which the parting hand was extended.

The Association then adjourned to meet at the time and place appointed.

Prayer, Eder B. G. Covington leading.

E. L. DAVIS, Moderator.

W. D. WEBB, Clerk.

STATISTICAL TABLE.

CHURCHES.	PASTORS.	CLERKS.	CLERKS POSTOFFICE	Baptized.	By Letter.	Restored.	Dismissed.	Deceased.	Excluded.	White Members.	Colored.	Total.	Minute Fund.	Sabbath of Ch'ch meeting.
Mt. Olive	E. L. Davis	D. T. Redfearn	White's Store	8			5	1	5	113	52	165	$4 00	
Monroe	B. G. Covington	D. Brown	Monroe	6	5	1		1		58		58	2 00	3d.
Faulks	J. L. Bennett	Y. R. Parker	Beaver Dam	2		1			1	61	7	68	1 00	1 & 3
Meadow Branch	E. L. Davis	T. E. Williams	Monroe	17	2	1	3	3		177	3	180	2 55	1st.
Rocky River	S. P. Morton	D. Hancock	Ansonville									65	1 75	2nd.
Shiloh	E.L. Davis, A. Snider	A. Helms	Monroe		1	1			4	64		64	1 25	1st.
Mineral Springs	S. P. Morton	No clerk	White's Store		3			1	1	16		16	50	
Mt. Moriah	J. A. Bivens	R. C. Timmons	White's Store	3	1	1	1	2	1	31	4	35	1 50	2nd.
Philadelphia	E. L. Davis	V. T. Chears	Lane's Creek	19			3			77		77	2 25	1st.
Waxhaw	J. L. Bennett	J. C. Sanders	Cureton's Store	5		1		1	5	87		87	1 50	4th.
Olive Branch	J. A. Bivens	J. A. Horne	Olive Branch	4		1		1		50	3	53	2 00	3rd
Deep Creek	E. L. Davis	W. D. Webb	Deep Creek	1	3		111	1	1	159		159	3 00	4th.
Elizabeth	J. A. Bivens	Joel Baker	Mt Croghan, S.C.		8		6	2	2	60	4	64	1 00	1st.
Bethel	J. L. Bennett	S. H. Parker	Beaver Dam	1	1			2		32		32	1 00	2nd.
Rocky Mount	C. C. Foreman	J. M. Broadaway	Big Lick	12	1			1	3	54	6	60	2 00	4th.
Deep Springs	J. A. Barber	A. B. Caudle	Lanesboro	3			1		2	31		31	1 75	2nd.
Pleasant Plain	H. B. King	A. Helms	Fulwood Store							29		29	1 50	2nd.
Jerusalem	O. Rogers	J. Shannon	Wolfville	3						14	1	15	1 00	4th.
Piney Grove,		T. J. Polk	Polkton	1	1	2				9		9	1 00	1st.
Wadesboro'	B. G. Covington		Wadesboro		9		2	2		9		9	1 00	
				78	35	9	132	18	25	1196	80	1276	33 55	

MINUTES

OF THE

TWENTY-FIRST ANNUAL SESSION

OF THE

Brown Creek Baptist Association,

HELD WITH THE CHURCH AT

Deep Creek, Anson co., N. C.,

OCTOBER 7TH, 8TH, AND 9TH, 1875.

Compiled by Wm. D. WEBB, Clerk.

WADESBORO:
PRINTED AT THE NORTH CAROLINA ARGUS OFFICE.
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PROCEEDINGS.

DEEP CREEK M. H., ANSON CO., N. C., OCT. 7th, 1875.

The Brown Creek Baptist Association, pursuant to adjournment, met with the church at this place in its Twenty-first Annual Session.

Elder J. A. Bivens preached the Introductory Sermon from II Kings, 10 c., and part of the 15th v.: "Is thine heart right?"

After a recess of half an hour the brethren met and sang "Ye messengers of Christ," &c. At the close of the hymn, Elder G. W. Harman led in prayer.

The Moderator then called the Association to order, and appointed Elder G. W. Harman and Dr. B. Chears Reading Clerks.

The letters from the churches represented were read, which exhibited the following delegation :

Mt. Olive—D. T. Redfearn, S. Eason, A. Lowry.
Monroe—J. C. Funderburk, J. Wheeler, B. G. Covington.
Meadow Branch—E. L. Davis, J. A. Bivens, H. C. Moore.
Faulk's—D. A. Snider,* Elijah Parker,* E. J. Rushing.
Rocky River—U. Staton, D. Hancock, S. H. McLendon.
Shiloh—No delegates reported.
Mineral Springs—F. E. Flake, J. A. Flake, J. F. Thomas.
Mount Moriah—J. A. Lowry, D. Rushing, Thomas Pierce.
Philadelphia—V. T. Chears, J. M. Terrell, J. A. Gathings.
Waxhaw—J. H. Godfrey, L. M. Riner, Rob't Austin.
Olive Branch—J. W. Phifer, G. S. Hamilton, W. A. Gaddy.
Deep Creek—Dr. B. Chears, J. T. Gaddy, W. D. Webb.
Elizabeth—Jno. Nicholson, W. D. Baker, W. H. Horne.
Bethel--S. H. Parker, M. W. Moore, Peter Parker.
Rocky Mount—J. M. Broadaway, J. P. Hill,* J. B. Parker.*
Deep Springs—A. Caudle, W. P. Davis, R. T. Caudle.
PleasantPlain—No Delegates reported.
Jerusalem—O. Rogers, S. W. Hunnycut,* J. B. Shannow.*
Polkton—T. J. Polk.
Wadesboro'—Dr. E. A. Covington, L. H. Covington, W. J. Ashcraft.*
*Those marked thus (*) were absent.

A quorum being present, the election of officers was announced as in order.

The Moderator appointed Elder G. W. Harman and Dr. B. Chears to receive ballots for Moderator. F. E. Flake and Dr. E. A. Covington for Clerk.

Elder B. G. Covington was chosen Moderator, and W. D. Webb Clerk.

The Moderator then invited Ministering brethren and corresponding messengers to seats with us. Whereupon Elders S. J. Fincher, J. S. Croxton, and Jas. Johnson, messengers from the Moriah Association, came forward and were cordially received.

Elder G. W. Green, representing the Sunday School Board, presented himself, and was cordially received.

The moderator then appointed the following committees:

On Finance—A. Lowry, Dr. E. A. Covington, and J T. Gaddy.
On Requests and Queries—Elders G. W. Harman, J. Wheeler and E. L. Davis.
On Religious Exercises—The Pastor and Deacons of this church.

Report of Corresponding Messengers:

Welch Neck—No attendance.
Moriah—Elder J. A. Bivens, Joel Baker, and J. C Baker attended and were cordially received.
Pee Dee—No attendance reported.
York—O. Rogers attended and was cordially received.

Appointment of Corresponding Messengers:

Welch Neck—Joel Baker, T. T. Burah.
Moriah—Dr. B. Chears, J. A. Bivens, C. P. Griffin, J. Wheeler B. G. Covington.
Rocky River—Julius Hill, J. P. Hill, C. H. Broadaway, D. D. Davis.
Pee Dee—J. D Green, E. L. Davis, G. W. Harman, J. L. Bennett, J. Phifer, and Dr. J. A. Horne, J. W. Davis
York—W. C. Owens, J. C. Saunders, Robt Austin.

Remarks were then made by Elders E. L. Davis, J. Wheeler, and J. L Bennett, urging the brethren to attend the next Baptist State Convention.

The Moderator appointed the following Delegation to that body: Elders J. Wheeler, G. W. Harman, E. L. Davis, B. G. Covington, J. A. Bivens, J. L. Bennett, Jesse Phifer, D. A. Snider, and brethren Dr. B. Chears, W. D. Webb, Dr. E. A. Covington, C. P. Griffin, M. W. Moore, S. L. Carter, C. Austin, V. T. Chears, O. Rogers, J. E. W. Austin, Culpeper Davis, J. W. Hartsell, Eli Barrett, D. T. Redfearn, J. T. Gaddy, Elisha Gulledge, A. Lowry, Townley Redfearn, W. D. Gulledge, and S. H. Parker.

On motion of Elder J. Wheeler, the Association fixed the hours of meeting at 9:30 o'clock, A. M., spend half an hour in religious exercises, then take up the business of the Association, adjourn at half past twelve meet at half past one, and adjourn at will in the evening.

On motion the Association agrees to wait until to-morrow to arrange for preaching.

On motion, adjourned.

Prayer by Elder G. W. Green.

Benediction by the Moderator.

FRIDAY, October 8th.

The Association spent half an hour in religious exercises, conducted by Elder S. J. Fincher. Prayer by Elders J. L. Bennett and J. A. Bivens.

At 10 o'clock the Association was called to order by the Moderator. Prayer by Elder J. S. Croxton.

In the absence of a letter or delegation from the Polkton church, brother T. J. Polk was recognized as a messenger from that church.

Brother J. F. Jordan was cordially received as a visiting brother from the Pee Dee Association.

On motion, the Rules of Decorum were read by Elder G. W. Harman.

The names of Delegates were called over by the Clerk.

Report on Missions was called for.

This Report was read by Elder B. G. Covington, the writer appointed last session.

Able speeches were made in behalf of Missions, by Elders J. Wheeler, G. W. Green, J. S. Croxton, E. L. Davis and the writer—all speaking earnestly in favor of sustaining our Missionaries in foreign fields, setting forth the claims of the Board of State Mission and the importance of sending the Gospel to all destitute places.

Pending the adoption of the Report on Missions, a motion was made and carried that the Executive Committee report immediately after the disposition of the subject of Missions.

Adjourned for one hour.

Prayer by Elder J. L. Bennett.

EVENING SESSION.

The Association met according to adjournment.

Prayer by Elder J. S. Croxton.

Letters from Rocky Mount, Deep Springs and Olive Branch Churches were brought in and read.

The Moderator again extended an invitation to corresponding messengers.

Brother H. G. Lucas, from the Welch Neck Association, came forward and was cordially received.

Brother John R. Barber, from the Pee Dee Association, was cordially received.

The subject of Missions was now resumed.

Elder G. W. Harman offered the following resolutions, which were unanimously adopted:

1. RESOLVED, That the churches composing the Association be requested at their next regular meeting to take up a collection for Foreign Missions.

2. RESOLVED, That a collection be taken up on Sunday after the Missionary Sermon for State Missions.

The Report on Missions was then adopted.

REPORT ON MISSIONS.

Wherever churches have been organized, it has been the result of colonization, or of missionary effort, or of both combined. When the disciples were scattered abroad from Jerusalem, by persecution, they went everywhere preaching the Word. Paul made three great and successful missionary tours; and Jesus himself was the Prince of missionaries. The first churches in America were colonies from abroad. The first church in North Carolina was a colony of Welch Baptists. The early American churches sent out missionaries, whose duty it was to preach the Gospel, to baptize believers, and to organize them into churches, and to teach those already organized the way of God more perfectly.

God has abundantly blessed the efforts of his people, and there are now more than 1,500,000 Baptists in the United States. But the time has come for an increased effort on our part. There is an increase of knowledge among civilized nations; and wherever there is an increase of knowledge, there is a corresponding conviction that the peculiar views of Baptists are scriptural. Hence it is our imperative duty to publish our views in every part of the world where there are increased facilities for learning, as well as among the darkest heathen.

We have four different Boards of Missions, viz: Foreign Mission, Domestic and Indian Mission, State Mission and Associational. The Foreign Mission Board is indispensible, and hence State Conventions and Associations unite in its work. It is the opinion of the writer that the necessity which brought the Domestic Board into existence has passed away, and that its work is more successfully done now by State Conventions and Associations.

Such an arrangement would enable the Southern Baptist Convention to concentrate its efforts upon Foreign Missions and Education. It would prevent confusion in the minds of those who object to so many calls: and it would save expense in collecting and disbursing.

It is important that every member be required to contribute something for Missions, as well as for the support of the Pastor; and we would respectfully recommend that the Deacons or other collectors, who may be appointed by the churches, call on each member personally for benevolent contributions.

B. G. COVINGTON.

The regular order of business was suspended to hear the report of the Executive Committee.

The Executive Committee, through their Secretary, made their report, which was received.

After remarks by Elder J. Wheeler and others, on motion of Elder G. W. Harman, the Report was recommitted, with a privilege that the Committee retire and amend the Report.

Report on Education was called for and read by the writer, Brother W. D. Gulledge.

On motion, the Report was received.

Elders G. W. Harman, E. L. Davis, G. W. Green and J. S. Croxton participated in the discussion of the subject. The cause of education was ably defended, and it is the imperative duty of churches to educate young ministers as a means of increasing the intelligence and usefulness of the ministry.

On motion of Elder G. W. Green, a collection for the beneficiaries of Wake Forest College was taken up, amounting to $8.75.

On motion, the Moderator appointed Elders G. W. Harman, E. L. Davis and Brother Dr. B. Chears a Committee to take into consideration the propriety of raising funds in this Association to support a beneficiary in Wake Forest College.

The Report on Education was then adopted.

REPORT ON EDUCATION.

So much has been said and written on this subject at the meeting of the Brown Creek Association, and so little done, so little *real* interest taken in the cause of Education, that I feel incompetent to add anything that will be beneficial, and somewhat at a loss as to the way in which the subject should be presented.

We have reached that point of society, when it would seem almost absurd to advocate the importance of education, were it not for the lamentable fact that the greater part of our people seem to take little or no interest in the cultivation of the minds of the young and rising generation, or in ministerial education.

This is to be lamented ; for it cannot be denied that the increased efficiency of an educated membership and ministry, in the spread of the Gospel of our blessed Savior, is very great.

Many neglect the education of their own children, preferring rather to give them houses and lands—in which case, more than half the number go down to the tomb of oblivion. A fortune inherited is generally a fortune squandered, while intellectual training, more valuable than gold or lands, can neither be spent nor lost, and proves a friend through life ; and when age comes on, and life, like a distant landscape, begins gradually to disappear, the cultivated mind, viewing the majesty and power of the works of God, finds solace and comfort from its own ideas and reflections.

We live in a progressive age ; the youth of the land must be educated, and the minds of the people enlightened. Others are engaged in the important work, and we cannot afford to be left behind.

The progress of our different denominational enterprizes depends in a great measure upon our intelligence. Why is it that a majority of our church members and many of our ministers, take such little interest in Sabbath Schools and Missions ? Is it not because they are not informed, and do not fully understand nor appreciate the vast amount of good in the Master's cause, that may be accomplished in the matter by means of Sabbath Schools, and have failed to comprehend their duty with reference to the salvation of the heathen? Knowledge not only creates a desire in the hearts of Christians to perform duty ; but shows how it should be performed. Every page of history and every achievement of man, furnish proof that knowledge is power and invaluable. Intelligence has invariably triumphed over ignorance; learning and mental discipline have been the grand motive powers that have led to success in all great and ennobling enterprizes.

One great object in education is to draw out and train the mental powers, and to so discipline the mind that the individual may not only be able to think for himself, but to concentrate his thoughts, and present his ideas in a clear and unmistakable manner. A mind thus trained and stored with useful knowledge, will help to make the minister of the Gospel mighty in the Scriptures. And there are so many false doctrines and erroneous views abroad in the land, that our ministers need all the available means within their reach, in order that they may teach their flocks aright, and be able to refute in an intelligent manner the arguments of those who teach what we believe to be contrary to the Bible.

We have dear, good brethren among us whose education is limited, and who feel that God has a work for them to do in the ministry. They realize the importance of training their minds, and if they are not able to educate themselves, it is our duty, brethren, to help them. Were we alive to our duty in this respect, as we should be, I feel that this Association would sustain at least one promising young minister at Wake Forest College all the time.

That we may be more faithful in this and all other duties, is the prayer of your unworthy servant, W. D. Gulledge.

Elder G. W. Harman was appointed to prepare a Report on Sabbath Schools, and present said Report during the session of this body.

The Association then adjourned.

Prayer by Elder E. L. Davis.

Saturday, October 9th.

The Association spend half an hour in religious exercises, conducted by Elder S. J. Fincher.

At ten o'clock the Association was called to order by the Moderator.

Prayer by Elder J. S. Croxton.

Elder N. B. Cobb, from the Catawba Association, and Principal of the Carolina Central Academy, was cordially welcomed to a seat with us.

The regular order of business was suspended to hear the Report of the Executive Committee.

The Committee made the following Report, which was adopted, and the Committee discharged:

Labor performed by Elder J. Wheeler, Missionary of the Brown Creek Association, during three quarters of the year ending October 1st, 1875: Sermons 130. Sunday Schools have had attention from the Missionary. Prayer meetings have also had attention. Families have had the benefit of his religious conversation, and many hearts have been made to rejoice because the Association is at work.

Salary of the Missionary for three-quarters, ending October 1st, 1875	$450 00
Amount paid by the churches in the Association	383 75
Deficit	66 25
Raised at the Association and paid to Elder J Wheeler	$71 85

The above estimate is subject to correction when error is discovered.

The question was then brought before the body whether we have a Missionary or not next year, when Elder G. W. Harman moved that we employ a Missionary to labor among us the ensuing year.

On this subject Elder J. Wheeler made an interesting speech.

Elder N. B. Cobb was allowed an opportunity, and made a few remarks in behalf of the Carolina Central Academy.

Adjourned for one hour.

Benediction by the Moderator.

EVENING SESSION.

Met pursuant to adjournment.

Prayer, Elder G. W. Harman leading.

On motion, the Brethren were restricted in their speeches to five minutes.

The Association then agreed to employ a Missionary to labor in our bounds next year.

On motion, an Executive Committee be appointed to employ a Missionary next year, and confer with him in regard to his salary.

The Moderator was authorized to make the appointments, and announced the following names of brethren as the Committee:

C. Austin, Dr. B. Chears, J. T. Gaddy, A. Lowry and James Gordon.

On motion, the Executive Committee was authorized to select a Missionary to serve us, and determine what amount shall be paid him.

Several of the brethren made remarks in reference to plans by which the necessary funds shall be raised to sustain a Missionary, but no definite conclusions were arrived at.

In the absence of Dr. Covington, one of the Committee on Finance, Brother F. E. Flake was appointed to serve with the Committee.

Report on Periodicals was called for and read by the writer.

On motion, the Report was received.

Elder N. B. Cobb made interesting remarks on the subject of periodicals, in which he insisted that the Bibical Recorder should be taken and read in every Baptist family.

Elder G. W. Green also spoke earnestly in behalf of the Recorder, and received several subscriptions to the paper.

The Report on Periodicals was then adopted, and ordered to be appended to the Minutes.

REPORT ON PERIODICALS.

Your Committee on Periodicals would submit the following:

It is a well known fact that in the proper training of the youthful mind, the company kept is an important consideration; for on this, to a considerable extent depends the future character and prospects of youth. This is so self-evident, so generally conceded to be true, that all virtuous and reflecting parents enjoin upon their children the propriety of choosing such associates as will tend to elevate their moral and religious character. We expect our children to take the places we occupy when we shall have passed from the stage of action; and it greatly depends on us whether the next generation will be an intelligent, enlightened and useful people. Viewing it in this light we certainly should be very careful what kind of reading matter we place in the hands of our children. We know that the human family are naturally social beings; that they have an instinctive desire for society, and, when deprived of their social enjoyments, and free from other engagements, it follows as a matter of course, that to while away their time, at least their leisure hours, they resort to reading.

Assuming the above to be correct how infinitely important that solid, wholesome literature be placed in reach of all the youth of the land, that the truths which they peruse, the doctrines they imbibe, may be such as will fit them for usefulness in their day and generation, and for the mansions of eternal rest. Oh, how desirable that every family be a reading family, and that all should study carefully and prayerfully that Book which lightens our pathway to heaven, and that whatever we read beside, be a wise selection with reference to its moral and religious bearings.—Brethren of the Brown Creek Association, bear with us whilst we earnestly beg you to be a reading people; and may the God of all grace enable us to read and study such works as are consonant with the teachings of the Bible. Besides many valuable Periodicals published by the Baptist denomination in neighboring States, which are well calculated to establish us in our religious faith and practice, we should not forget our own organ, the *Biblical Recorder*, the editors of which are faithful and fearless advocates of Baptist principles. This paper we would earnestly and respectfully recommend to our brethren all over the land, and especially to those of the Brown Creek Association. **Thos. J. Polk.**

Report on Sabbath Schools was read by Elder G. W. Harman. On motion, the Report was adopted.

Elder G. W. Green was allowed five minutes to speak in behalf of Sabbath Schools.

His motto was a good Sabbath School in every Baptist Church, to be well conducted and regularly attended by all members of the Church.

REPORT ON SABBATH SCHOOLS.

The time is surely past when it is necessary to argue the importance of Sunday Schools—all our brethren admit that it is very desirable to have Sunday Schools in all our churches—but still there is much to be done to convince the members of our churches that it is their individual duty to engage in this work, and to teach them how Sunday Schools should be carried on. In order to create a more general and lively interest in the Sunday School work your committee recommends that one Union Meeting each year be given entirely to the discussion of subjects pertaining to this work.

Your committee also recommends to the sympathy and co-operation of the churches the labors of the Sunday School Board of our State Conventions in attempting to carry out their motto, "An evergreen Sunday School in every Baptist church, and in every destitute neighborhood in the the State, and all the members of our churches at work in the Sunday School." **G. W. Harman.**

Report on Ministerial Support, prepared by Brother C. Austin, was read by the Moderator, the writer being absent.

On motion, the Report was adopted.

REPORT ON MINISTERIAL SUPPORT.

The undersigned, having been appointed to write a report on the above subject, begs leave to report that he has been unable to learn the precise amount paid by any of the churches for pastoral support. But it is a lamentable fact that there is not a church within the bounds of the Brown Creek Association that supports a Pastor without aid from abroad. The churches at Wadesboro' and Monroe have contributed more than any others during the past year; and the church at Waxhaw has ever surpassed what those have done; for, of her penury, she has pledged $200 to support the Gospel next year. Other churches are improving in this duty; but the following facts are presented to your consideration as reasons for still farther improvement:

1. It is admitted by all that the Minister, like the Priest, is one "called of God as was Aaron." Other men choose their vocations from considerations of pleasure and gain; but the Minister, when called, says, Woe is me if I preach not the Gospel.

2. The churches recognize this divine call by calling Ministers to the work of Evangelists and Pastors; and as God has promised to be with them always, even unto the end of the world. So he requires those to whom they minister in spiritual, to minister to them in temporal things.

3. Those who preach are not required to go to war at their own charges. Their marching orders are, "Meditate on these things; give thyself wholly to them." They are not to "entangle themselves with the affairs of this life;" but God has ordained that they that preach the Gospel should live by the Gospel."

4. All Christians are partakers, with Ministers, of Christ, of his grace, and of the heavenly calling, and there is no consideration which binds one to preach that does not equally bind another to aid in his support; and all, whether Ministers or not, are co-laborers in the same great work of winning souls; all share in the joy of the salvation of sinners, and all are to bear one another's burdens. C. AUSTIN.

On Temperance no Report.

Brother S. H. Parker gave his reasons for not writing on the subject, which was accepted by the Association.

In connection with the subject of Temperance Elder J. Wheeler offered the following resolution, which was unanimously adopted:

Resolved, That we will live soberly, and as Christians, will discountenance and try to win our brethren from an inordinate use of the things of the world in any way.

Report on Request and Queries was read and adopted:

The following is the Report:

Your Committee on Requests and Queries find that the following churches have requested this body to meet with them at its next session, viz: Monroe, Meadow Branch, Elizabeth, Mount Olive and Philadelphia. Monroe asks that Brother Wheeler be continued as Missionary, and request the Association to meet at a time when there will be no conflict with courts or associational meetings. Philadelphia asks for aid in the completion of their house of worship.

G. W. HARMAN,
E. L. DAVIS,
J. WHEELER, } Committee.

Mt. Olive, Meadow Branch and Elizabeth churches withdrew their petitions for the Association.

The body then decided to hold its next annual session with the church at Monroe, Union county, N. C., commencing on Thursday, before the second Sabbath in October, 1875.

Elder G. W. Harman was appointed to preach the Introductory Sermon. Elder J. Wheeler the Missionary Sermon, on Sabbath.

A change in the time of our Associational meetings deferred until next Association.

The Moderator then appointed the following brethren to write on the subjects annexed to their names:

Foreign Missions—G. W. Harman.
State Missions—J. Wheeler.
Ministerial Support—W. D. Gulledge.
Periodicals—C. Austin.
Sabbath Schools—J. T. Gaddy.

Elder G. W. Harman, one of the committee to consider the propriety of raising funds to sustain a beneficiary in Wake Forest College reported that the committee thought best to defer it for the present.

At the suggestion of Elder E. L. Davis, the Association agrees to have four sermons preached on to-morrow.

On motion the Association agrees to publish Elder G. W. Harman's sermon, delivered at Bethel church, Union co., fifth Sabbath in August.

The Moderator appointed Dr. E. A. Covington, Dr. B. Chears, and Jas. Gordon to raise funds, and have Elder Harman's sermon published.

The Clerk was allowed his usual fees, to be paid by the Treasurer whenever funds come into his hands.

Resolutions of thanks offered by Elder J. Wheeler and unanimously adopted by the Association:

Resolved, That we return our thanks to the Deep Creek church and neigborhood for the kind and hospitable manner in which they have entertained the Delegates and ministering brethren of this Association,

On motion, after singing a hymn and prayer, the Association adjourned to the time and place appointed.

Benediction by the Moderator.

B. G. COVINGTON, Moderator.

W D. Webb, Clerk.

Thus ended the Twenty-first Session of the Brown Creek Association, which was unusually interesting. The brethren seem to be at work; and a number of weak churches have been much strengthened, and the labors of our brethren in the ministry have been abundantly blessed. Only five churches report Sabbath Schools. Philadelphia has a Sunday School of 70 students; Wadesboro', 35; Mineral Springs, 30. Deep Springs has had a Sabbath School, but do not give the number of students. Rocky River also reports a Sabbath School part of the year.

W. D. W.

SABBATH, October 10th.

Elder B. G. Covington preached the Missionary Sermon at 11 o'clock, to a large and attentive audience, from 12 c. Heb. 2d v: "Looking unto Jesus, the author and finisher of our faith," &c.

At the same hour Elder G. W. Green preached at the stand.

Collections were taken up at both places for State Missions, amounting to $21.15.

After a recess, Elder S. J. Fincher preached at the stand, and Elder J. Croxton in the house.

STATISTICAL TABLE.

CHURCHES.	PASTORS.	CLERKS.	CLERKS' P'TOFFICES.	Baptised	By Letter	Restored	Dismissed.	Deceased.	Expelled.	White Members.	Colored Members	Total.	Minute Fund.	Sabbath of Preaching.
Mt. Olive	E. L. Davis	D. T. Redfearn	White's Store, N. C.		1		3	1	53	114	5	119	$4.00	Third.
Monroe,	B. G. Covington	A. B. Caudle	Monroe, "	32	20		1			104		104	2.50	
Faulk's	D. A. Snider	Y. R. Parker	Beaver Dam, "					2	9	57	2	59	1.00	First.
Mead'w Branch	J. A. Bivens	H C. Moore	Monroe, "		2	2	3	1	6	164	3	167	2.05	Second.
Rocky River	C. C. Foreman	D. Hancock	Ansonville, "	2			3	1		63		63	2.25	First.
Shiloh														
Mine'l Springs	J. L. Bennett	F. E. Flake	Poplar Hill, N C	16	4				2	35		35	1.25	Second.
Mt. Moriah	J. L. Bennett	J. A. Lowry,	White's Store, N C	28	2	3	5	2	4	49	3	52	1.50	First.
Philadelphia	J. L. Bennett	J. M. Terrell	Lanes Creek "	35	2	2	3	1	3	133		133	3.00	Fourth.
Waxhaw		J. C. Saunders	Cureton's Store, S C	8	2			1		98		98	2.00	Third.
Olive Branch	J. W Phifer	J. A. Horne,	Olive Branch, N C	4	2		1		1	56	2	58	2.00	Fourth.
Deep Creek,	E. L. Davis	W. D. Webb,	Deep Creek, "	7	6	2	5	1	3	166		166	3.50	First.
Elizabeth	J. L. Bennett	Joel Baker	Mt. Croghan, S. C	8	5		1	2		70	4	74	2.00	Second.
Bethel		S. H. Parker	Beaver Dam, N C		1					32	4	32	1.25	Fourth.
Rocky Mount	C. C. Foreman,	J. M. Broadaway	Big Lick, "	5	1			1	3	56	5	61	1.00	Second.
Deep Springs	R. James	A. Phifer	Beaver Dam, "	3		1				35		35	1.00	
Pleasant Plain														
Jerusalem	H. B. King	J. B. Shannon	Fulwood's Store, N C	3	4		1		3	18		19	1.00	First.
Polkton		T. J. Polk	Polkton, "									13		
Wadesboro'	G. W. Harman	L. H. Covington	Wadesboro', "	25	7		3		1	44		44	1.00	Every Sab'h
			Contents	176	55	10	29	13	88	1294	28	1322	$32.30	

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MINUTES

OF THE

TWENTY-SECOND ANNUAL SESSION

OF THE

Brown Creek Baptist Association,

HELD WITH

Monroe Church, Union County, N. C.,

OCTOBER 5th, 6th and 7th, 1876.

Compiled by W. D. WEBB, Clerk.

RALEIGH:
EDWARDS, BROUGHTON & CO., PRINTERS AND BINDERS,
1876.

OFFICERS OF THE ASSOCIATION.

Moderator:

ELD. E. L. DAVIS,	Olive Branch,	North Carolina.

Clerk:

W. D. WEBB,	Deep Creek,	North Carolina.

Executive Board:

C. AUSTEN,	Monroe,	North	Carolina.
JAS. WILLIAMS,	Monroe,	“	“
S. H. PARKER,	Beaver Dam,	“	“
J. D. GORDON,	White's Store,	“	“
A. PHIFER,	Lanesboro,	“	“

ORDAINED MINISTERS.

E. L. DAVIS,	Olive Branch,	North	Carolina.
S. D. MORTON,	Ansonville,	“	“
G. W. HARMON,	Wadesboro,	“	“
A. C. DAVIS,	Olive Branch,	“	“
J. W. DAVIS,	Polkton,	“	“
J. WHEELER,	Monroe,	“	“
W. C. OWENS,	Monroe,	“	“
A. CAUDLE,	Lanesboro,	“	“
A. PHIFER,	Lanesboro,	“	“
J. A. BIVENS,	Monroe,	“	“
J. L. BENNETT,	Beaver Dam,	“	“
H. B. KING,	Fulwood's Store,	“	“
B. H. JAMES,	Olive Branch,	“	“
D. A. SNIDER,	Monroe,	“	“
J. W. GURGANIOUS,	Wadesboro,	“	“

PROCEEDINGS.

MONROE, UNION COUNTY, N. C.,
THURSDAY, October 5th, 1876.

The Brown Creek Baptist Association, pursuant to adjournment, met with the church at this place in its Twenty-Second Annual Session.

Elder G. W. Harmon preached the Introductory Sermon from Phil. 2nd chap., 9th verse: "Wherefore God hath highly exalted him, and given him a name above every named."

After a short recess the brethren met and sang, "When I can read my title clear," &c.

The former Moderator being absent Elder E. L. Davis was appointed Moderator *pro tem.*

Prayer by Elder J. B. Richardson.

The Moderator appointed Elders G. W. Harmon and J. Wheeler Reading Clerks.

Letters from the Churches were read, and the names of Delegates enrolled as follows:

Mt. Olive—T. Redfearn, A. Lowry, J. D. Gordan.
Monroe—J. E. W. Austin, A. B. Caudle, E. D. Chaney.
Meadow Branch—E. L. Davis, J. A. Bivens, C. Austin.
Faulks—G. W. Walden, J. H. Collins, T. Griffin.
Rocky River—Uriah Staton, L. H. McLendon.
Shiloh—W. T. Sutton,* Noah Helms,* Abram Helms.
Mineral Springs—J. H. Flake, J. F. Thomas, S. Rushing.*
Mt. Moriah—L. H. Alsobrook, Thos. Pearce, L. A. Lowry.
Philadelphia—B. F. Parker, L. G. Parker, L. C. Autry.
Waxhaw—T. Adams, J. J. Godfrey,* T. W. Sanders.
Olive Branch—E. G. Gaddy, M. Godwin, Hiram Baucom.
Deep Creek—W. D. Webb, J. T. Gaddy, J. F. Burch.
Elizabeth—Joel Baker, James Johnson, W. M. Burch.
Bethel—S. H. Parker, M. W. Moore,* A. Marsh.
Rocky Mount—J. D. Hill, Jno. Ewdy, J. Broadway.*

Deep Springs—R. Y. Caudle, Allen Caudle, A. Phifer.
Pleasant Plains—H. B. King, E. David,* David King.
Jerusalem—Not represented.
Polkton—J. J. Austin, B. K. Ponds, T. J. Polk.*
Wadesboro—W. J. Ashcraft, L. H. Covington, J. W. Burgaious.

The election of officers was next in order.

The Moderator appointed T. Redfearn and A. B. Caudle to receive the ballots for Moderator ; C. Austin and J. T. Gaddy to receive ballots for Clerk.

Elder E. L. Davis was chosen Moderator, and W. D. Webb Clerk.

The Moderator extended an invitation to visiting brethren to take seats in this body.

Elder C. T. Bailey, Editor of the *Biblical Recorder*, and Brother J. C. Scarborough, from the Raleigh Association, was cordially received.

Corresponding Messengers were invited :

Elder Theodore Whitfield, from the South Yadkin Association was cordially received.

Elder N. B. Cobb, from the Carolina Central Academy, and Elder J. B. Richardson, Corresponding Secretary of the Baptist State Convention, were cordially received.

The following Committees were then appointed by the Moderator :

Finance—A. Lowry, T. Redfearn and J. T. Gaddy.

Request and Queries—Elders J. Wheeler, G. W. Harmon, A. C. Davis and Brother E. J. Gaddy.

Religious Exercises—Elder W. C. Owens and Brethren C. Austin and A. B. Caudle.

On motion, the report on Education was made the Special Order of the day at half past one o'clock to morrow.

The Committee on Arrangements announced that Elder T. Whitfield will preach to-night.

On motion, adjourned to meet at 9 o'clock to morrow.

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* Absent.

Prayer by Elder N. B. Cobb. Benediction by Elder J. B. Richardson.

FRIDAY, OCTOBER 6th, 1876.

The body met according to adjournment.

The brethren spent half an hour in religious devotions, conducted by Elder T. Whitfield,

After which, the Association resumed business.

Letters from several churches not represented yesterday were read, and the names of their delegates enrolled.

Elder J. T. Brasington, from the Moriah, and Brother T. O. Hood, from the York Association, were cordially received and welcomed to seats with us.

On motion of Elder J. Wheeler, Elders N. B. Cobb and T. Whitfield were appointed a Committee to prepare a report on Education, and read before the Association at 1½ o'clock this evening.

Reports of Corresponding Messengers :

Welch Neck, no attendance reported.

Moriah, Elder J. A. Bivens attended and was cordially received.

Pee Dee, Elders E. L. Davis and J. W. Davis attended and were cordially received.

Rocky River, Elders A. C. Davis, J. W. Davis and R. H. James attended and were cordially received.

York, no attendance reported.

Appointment of Corresponding Messengers :

Welch Neck—Joel Baker, T. T. Burch, Jas. Johnson.

Moriah—W. C. Owens, J. L. Bennett, H B. King, Joel Baker, J. A. Bivens, J. H. Flake, J. C. Funderburk, E. L. Davis, Jas. Small, L. H. Alsobrook.

Pee Dee—G. W. Harmon, E. L. Davis, Uriah Staton.

York—W. H. Glover.

Elder J. R. Long, and Brethren J. B. Ellis and Jas. Funderburk, Messengers from the Moriah Association, were cordially received.

Report on Foreign Missions called for, and read by the writer, Elder G. W. Harmon.

Brother J. C. Scarborough, and Elders C. T. Bailey, T. Whitfield, N. B. Cobb, J. B. Richardson and others made interesting speeches in behalf of Foreign Missions, urging the claims of our Missionaries in foreign lands, and the duty of the brethren to aid in sending the gospel to the destitute portions of the earth.

The adoption of the report was deferred until 9 o'clock to-morrow.

Adjourned for ten minutes.

Prayer by Elder C. T. Bailey.

FRIDAY AFTERNOON.

Met pursuant to adjournment.

Prayer by Elder N. B. Cobb.

The report on Education, which was made the Special Order for this hour, was read by Elder N. B. Cobb.

Pending the adoption of the report, Brother J. C. Scarborough and Elder C. T. Bailey entertained the Association with speeches, advocating with ability the great importance of educating the hearts and minds of the rising generation, and those who are call to preach the gospel.

Elder N. B. Cobb participated in the discussion and presented the claims of the Carolina Central Academy.

The report was laid on the table until to-morrow.

The Committee on Religious Exercises reported that Elder N. B. Cobb would preach in the Methodist Church to-night.

On motion, adjourned to meet at early candle light to-night.

Prayer by Elder J. B. Richardson.

FRIDAY NIGHT.

Met according to adjournment.

Prayer by Elder J. L. Bennett.

Letter from Rocky Mount Church was read and names of delegates recorded.

The Committee on Requests and Queries were called on to report.

The report was read and received.

Pending the adoption of the report, Mt. Olive, Meadow Branch and Olive Branch Churches withdrew their petitions for the next Association.

The request of the church at Polkton was next considered.

After remarks by various brethren, a collection was taken up, amounting to $12.75, and placed in the hands of Elder J. W. Davis for the benefit of the church.

On motion, the appointment of the place of next Association was laid over until to-morrow.

The report on Requests and Queries was then adopted as follows:

REPORT ON REQUEST AND QUERIES.

Dear Brethren, your committee on Request and Queries find the following churches have invited this body to hold its next session with them, viz: Olive Branch, Meadow Branch, Pleasant Plain, Mount Olive and Philadelphia. Polkton Church solicits aid in the completion of their house of worship. A number of the churches ask an interest in the prayers of the christian brotherhood.

J. WHEELER,
G. W. HARMON,
A. C. DAVIS,
J. T. GADDY,
Committee.

Report on Periodicals was read before the body.

On motion, the report was received.

Elder C. T. Bailey and other brethren made interesting remarks on the subject, and appealed to the brethren to sustain the *Biblical Recorder*.

The report was then adopted.

REPORT ON PERIODICALS.

It is now admitted that good religious papers are of great service in spreading the truths of the gospel, strengthening the faith of christians encouraging those who are working in the vineyard and instructing and aiding in all departments of christian usefulness. We believe it would increase the piety, love and zeal of all the members of our churches to read regularly their denominational organ, and that its presence in their families would be of great benefit to their children We recommend to the pastors of our churches and to all the brethren and sisters the *Biblical Recorder* as a religious paper calculated to promote all these interests, and advise them to extend its circulation in our midst. We recommend *Kind Words*, our Sunday School paper published at Macon, Ga., to the Sunday School teachers and pupils of this Association. We also cheerfully recommend the *Reporter*, a monthly paper published at Wadesboro by Rev. G. W. Harmon. It is worthy a place in every Baptist family.

Respectfully submitted,

C. AUSTIN, *Chairman.*

On motion, adjourned till 9 o'clock to-morrow.

Prayer by Elder R. H. Griffith.

SATURDAY, Oct. 7th, 1876.

The Association met according to adjournment.

The brethren spent half an hour in religious exercises When the business of the Association was resumed.

Elder C. T. Bailey presented the claims of the *Recorder* and solicited subscriptions.

Elder R. H. Griffith discussed the merits of the paper and urged the brethren to sustain it.

Brother Hough, Messenger from the Moriah Association, was cordially received.

The report on Foreign Missions, offered yesterday, was adopted, and a collection for the same amounting to $16.20.

Pledges for Foreign Missions were made as follows: Monroe Church, $10; Olive Branch, $5; Deep Spring, $3; Pleasant Plain, $2. Wadesboro' pledged one-fourth of the collections next year for Missions and one-fourth for Education.

REPORT ON FOREIGN MISSIONS.

The cause of missions is of heavenly origin. The first commission was given at the throne of God by the Father to the Son. A world in darkness was to be evangelized, and the Son of God was sent to begin the work. He came to do the will of Him that sent Him. Actuated by the same spirit that moved the Father to send Him, He devoted all the energies of His being to the work in hand, He labored, suffered, died and rose again, and at His departure He committed to His disciples the work which He had begun. In His intercessory prayer we hear Him saying, "As Thou hast sent Me into the world so have I also sent them into the world;" and shortly before His ascension, surrounded by a goodly number of His disciples, the command was given, "Go, therefore, and teach all nations." How simple, clear and comprehensive! Here all Christ's followers learn their duty. The command is "Go!" Christianity is active, aggressive, progressive. It is not negative, but positive; not exclusive, but inclusive. It does not withhold, but imparts. It not only invites men to come and receive its blessings, but bears those blessings to them. The law was given to one nation; the gospel is to be proclaimed to all. Moses was the deliverer of a single family; Christ is the Saviour of the world. Christianity then being unselfish, diffusive, missionary, every true christian's heart goes out after men, and he would throw his arms around the world and draw all to Christ. The command was given and the Apostles, endued with power from on high, took the name of Jesus and went forth to proclaim it. In a few years the gospel had been preached in Palestine, Babalonia, Egypt, Asia Minor, Greece, Italy and in regions beyond. After the first century there followed a long period of comparative inactivity, and it was not until within the last one hundred years that a new and general interest in the missionary cause was awakened. The Spirit of the Lord stirred Carey, Broadman, Judson and others, and by their fervent appeals and devoted lives the attention of the church was attracted, and numbers began to think, pray and to contribute for the support of the Missionary cause. Since that time the interest has been steadily deepening and widening, so that now all denominations are doing more or less for the spread of the gospel. But how little is done compared with what we ought to do; a mighty and fearful responsibility is resting upon us. God in his providence is preparing the way, is opening new doors and we are not ready to enter. Italy, China and Africa appeal to us, and there are indications that the power of Mahomedanism is giving way, and that among the followers of Mahomet a new field is opening unto us. The facilities for traveling and communication are multiplying so that daily the heathen are brought nearer to us. All these things bring us under renewed obligations. In the review of the past we find something to encourage us. Missions has not been a failure; much has been accomplished. It is impossible to form an exact estimate of the good that has been done, but our missionaries assure us that the foreign work is followed by as good results as the home work ; but our failure or success in nowise effects our duty. If no church had been built, no school established, if not one heathen had been converted, still it would be our duty to send forth laborers to sympathize with and pray for them, and contribute our means to their support. If the master had bidden us to cry aloud to rocks, hills and icebergs it would be our duty to obey. The last order of the Captain of our salvation was forward, and nothing remains for us but to go. We are disobedient if we hesitate. The field is the world and our motto should be, all nations for Christ. Many are the motives which might be presented to compel us, but the command of Christ is enough. Go until the cross is uplifted on every hill-top and planted in every valley, until Zion's songs shall resound over every plain and echo through every forest, until all the heathen shall be given to Christ for an inheritance and the uttermost parts of the earth for a possession. Respectfully,

G. W. HARMON.

The report on Education was,
On motion, adopted as follows :

REPORT ON EDUCATION.

Believing that no government, magistrate, priest or preacher has a right to dictate to any man what shall be his religion, but that each human being must search the scriptures for himself, believe for himself, be baptized for himself, be judged for himself and saved by himself, the Bastists, of all people in the world, should be the untiring advocates and supporters of general education, for how can they search the scriptures unless they be able to read ? How can they believe for themselves unless they know what is revealed for their belief ? And how can they be baptized unless they know from God's word what baptism is ? Education is development of power, increase of talents and every christian should improve and increase the talents which God has committed to his charge, and yet whilst our people will generally admit these truths, they suffer our educational interests to languish for want of patronage, and error to run riot through the land or entrench itself in formidable strongholds for want of sufficient information to stop its progress or storm its entrenchments. Your committee would earnestly recommend better patronage of their denominational schools and colleges.

N. B. COBB,
T. WHITFIELD,
Committee.

Report on Sabbath Schools, by J. T. Gaddy, was read.

Elder J. T. Brasington and Brother Joel Baker made interesting remarks in behalf of Sabbath Schools, when,

On motion, the report was adopted, and the brethren covenanted together to work for the interest of Sabbath Schools.

REPORT ON SUNDAY SCHOOLS.

Brethren of the Brown Creek Association:—I was appointed at the last session of your body to write on Sabbath Schools. I do not feel competent to give a subject of such vital importance justice; therefore I shall fail to add anything to what has been offered for the consideration of our brethren. But I will give a few thoughts on the subject. We are often pained at the indifference manifested on the part of our churches in regard to an institution in which so much lasting good might be accomplished. None of us can deny the duty devolving on us as parents in the training of our children from the time they can discern good from evil. We are taught in Prov. xxii : 6 to train up a child in the way he should go, and when he is old he will not depart from it. And again in Ephes. vi : 4 to bring them up in the nurture and admonition of the Lord. From the passages of scriptures above quoted we are plainly taught our duty, and if we fail to discharge that duty God will hold us responsible as accountable beings to himself. Therefore, I would urge it upon the membership of our churches to organize Sabbath School and meet Sabbath after Sabbath and endeavor to instruct the youth of their respective congregations, in the teachings of divine truth, and impressions will be made on their young and tender minds which will be retained through life ; and if properly taught they will be qualified to detect the erroneous ideas which are being offered to the minds of the people at the present day. Let us then as professed followers of our Lord and Saviour Jesus Christ, manifest to the world that we have the cause of our blessed Redeemer at heart, and what our hands find to do, do with all might, for the night cometh when no man can work. Now we do not say that the Sabbath School is the only place that our children can be taught, for we can instruct them around the fireside and in the family circle. It has been said by some that the Sabbath School is a nursery to the church, whereby our membership may be increased; but we find no such teaching in the word of God. We are plainly taught that Christ is the way, the truth and the life, and none cometh unto the Father but by him. Then let us use the means God has given us, trusting in his promises and we will be owned of him.

We cannot close without again urging the membership of our churches to endeavor to implant the truth of the word of God in the minds of their children; for soon they will have the charge of our churches and the reins of our government, and much depends upon their training as regards their usefulness when time shall with us be no more. May the blessings of God attend the youth of our land is the prayer of your unworthy brother

J. T. GADDY.

Report on State Missions, prepared by Elder Wheeler, was read before the body, and discussed by the writer and Elder J. B. Richardson, when,

On motion, the report was adopted, and a collection was taken up for Home Missions amounting to $18.25.

REPORT ON STATE MISSIONS.

The State Mission work we are now to consider. The God of the Bible is the God of Missions, whether State, Domestic or Foreign. The glory of Christ is involved in the spirit of missions. The salvation of sinners is its aim, and Christ's honor and glory its attainment.

With God's people this spirit is not an abstract theme. This spirit is in them because they are quickened, renewed in heart, are of God in Christ, who is made unto us wisdom, righteousness, sanctification and redemption, have the mind of Christ. His spirit dwells in us.

Now, if the above be true, all of Christ's people are missionaries. Now, if any have not the spirit of our Lord Jesus Christ he is none of His. Now, if we are Christ's then are we Abraham's seed and heirs according to the promise. Now, as heirs the mind of Christ brings us in love to him, to recognize the obligation that we differ in nothing from servants, though we be lord of all, inspired by faith to see and love to induce to the performance of those things required by the law of this spirit of life of Christ Jesus which makes us free from the law of sin and death. Imbued with this, we are day by day to give ourselves to the Master to walk with him in the law of life and thus teach and work to teach and give money to teach our fellow men, that their minds may be illuminated by the life of Christ and thus propagate his knowledge, beginning at Jerusalem. Our fellow citizens in North Carolina need our teaching when our lives are in the teaching.

The inheritance is the end of the promise. The obligation to teach is universal. The minister is not required to minister to the redeemed in holy things only as they minister to the cause of salvation of their temporal things. All christians are partakers with ministers of Christ of His grace and of the heavenly calling, and there is no consideration which binds a minister to preach, that does not equally bind other christians to aid by their worldly goods in propagating the teaching. For all, whether ministers or other christians are laborers together with Christ in the same great work, to-wit: the salvation of sinners, and one is not to be burdened and another eased. The obligation of the minister is, go, study, preach, meditate, give thyself wholly to these things. The obligations of other christians are such as not to burden them that ministers may be eased. Let him that is taught communicate to him that teacheth in temporal things. By a proper appreciation of these ideas our State could be filled with the preached word and our State Mission Board would find itself arising in its glorious triumph in Christ over ignorance and superstition, in its having aided successfully in making known the gospel of the grace of God from the seaboard to the mountains. Come up, brethren and let us help. Prayer and gifts go together when Christ's love moves for sinners and faith's eye sees the path of duty. J. WHEELER.

The Executive Committee, appointed at the last session, made the following report, and after interesting remarks by Brother C. Austin, the report was adopted :

REPORT OF THE EXECUTIVE COMMITTEE.

Your Executive Committee would make the following report: We employed a missionary to work in our bounds for the sum of six hundred dollars. We have done the best we could, and our missionary has worked faithfully to impress the truth of the Bible on the minds of our people, calculated to advance the spiritual interest of our churches. But in our judgment these interests demand a suspension of the work for a time, our missionary acquiescing in our judgment. Our missionary, Elder Jesse Wheeler has labored for four months of the year on the above terms and received $125.80 for which he holds a tabular statement of the amount paid by the different churches and individuals ready for inspection, which amount is herewith appended: Mt. Olive, $9.50; Deep Creek, $13.75; Deep Spring, $0.40; Polkton, $1.25; Monroe, $15.00; Faulks, $0.00; Meadow Branch, $33.55; Shiloh, $2.90; Rocky River, $0.00; Mineral Springs, $0.00; Philadelphia, $2.25; Mt. Moriah, $0.00; Waxhaw, $26.15; Olive Branch, $0.00; Elizabeth, $6.50; Rocky Mount, $1.30; Jerusalem, $5.00; Pleasant Plain, $2.00; Wadesboro, $1.35; E. L. Davis, $3.00; total, $125.90.

Amount paid by Executive Committee, $32.00; total amount paid, $157.90; Messenger's salary for four months, $200.00. Balance due, $42.10.

C. AUSTIN, *Chaiman.*

The house rent claimed by Elder Wheeler was referred to the Executive Committee.

The Committee on Religious Exercises reported the arrangement for preaching as follows :

At the Methodist Church to-night at 7 P. M., G. W. Harmon. Sabbath at 11, A. M., C. T. Bailey; night, J. B. Richardson. Baptist Church to-night, E. L. Davis. Sabbath at 11, A. M., J. Wheeler; night, C. T. Bailey

Elder R. H. Griffith was allowed time to present the claims of the Southern Baptist Theological Seminary, which he did very forcibly.

Recess of ten minutes.

SATURDAY AFTERNOON.

The body met and resumed business.

The Finance Committee made the following report, which was adopted :

REPORT ON FINANCE.

We, the Finance Committee, beg leave to make the following report :

Sent up for Home Missions, $32.00; sent up for minutes, $33.00; in the hands of the Treasurer, old pledges, $48.50.

T. REDFEARN, *Chairman.*

On motion, the Treasurer was instructed to correspond with those owing old pledges and ascertain whether they are going to redeem them or not.

The brethren then decided to hold their next Annual Session with the Church at Philadelphia, Union County, N. C., commencing on Thursday before the second Sabbath in October, 1877.

Elder E. L. Davis was appointed to preach the Introductory Sermon; Elder J. L. Bennett, alternate. Elder G. W. Harmon, the Missionary Sermon on Sabbath; Elder E. L. Davis, alternate.

Writers appointed for the next Association :

Foreign Missions—J. Wheeler.
State Missions—G. W. Harmon.
Ministerial Support—J. L. Bennett.
Periodicals—Wm. D. Webb.
Sabbath Schools—W. D. Gulledge.

The Moderator was authorized to appoint an Executive Committee to act in conjunction with the State Mission Board at Raleigh.

The Moderator announced Brethren C. Austin, James Williams, S. H. Parker, J. D. Gordan and A. Phifer as the Committee called for.

The Clerk was instructed to have 500 copies of the minutes printed and be allowed for his services his usual fees.

A collection was taken up, amounting to $7.40, and paid to the Clerk as part of his claims for last year's services.

On motion, a collection be taken up on to-morrow, at each place appointed for preaching, and be equally divided for State Missions and Education.

Elder G. W. Harmon offered the following resolution, which was unanimously adopted :

Resolved, That we return our thanks to the Monroe Church and community for the kind and hospitable manner in which they have entertained the delegates and ministering brethren of this Association, and also to our Methodist friends for the use of their church.

A motion to adjourn was made and carried.

The brethren sang an appropriate hymn, during which, the fraternal hand was extended.

The body then adjourned to the time and place appointed.

Prayer by Elder J. T. Brasington.

E. L. DAVIS, MODERATOR.

W. D. WEBB, *Clerk.*

SABBATH MORNING, Oct. 8th, 1876.

At 11 A. M., the Missionary Sermon was preached in the Baptist Church by Elder J. Wheeler, and Elder C. T. Bailey preached in the Methodist Church.

At night, Elder J. B. Richardson occupied the Methodist pulpit, and Elder C. T. Bailey the Baptist.

STATISTICAL TABLE.

CHURCHES.	PASTORS.	CLERKS.	POST-OFFICES.	Baptized.	Received by letter.	Restored.	Dismissed.	Deceased.	Expelled.	Total membership.	Minute Fund.
Mt. Olive	E. L. Davis	D. T. Redfearn	White's Store	8	4	...	5	3	4	119	4 00
Monroe	B. G. Covington	A. B. Caudle	Monroe	2	14	2	4	1	2	111	2 50
Faulks	D. A. Snider	Y. R. Parker	Beaver Dam	13	..	2	1	1	2	70	1 20
Meadow Branch	E. L. Davis	H. C. Moore	Monroe	23	..	3	2	.	..	190	2 45
Rocky River	A. C. Davis	D. Hancock	Ansonville	...	..	..	2	..	..	54	2 00
Shiloh	H. B. King	A. Helms	Monroe	5	2	..	8	1	4	51	65
Mineral Springs	J. L. Bennett	F. E. Flake	White's Store	2	.	..	..	..	..	37	1 00
Mt. Moriah	J. A. Bivens	J. A. Lowry	White's Store	2	..	..	2	2	6	45	1 25
Philadelphia	J. L. Bennett	J. M. Terrell	Lane's Creek	5	5	1	5	3	11	125	3 00
Waxhaw	J. B. Bennett	J. C. Sanders	Cureton's Store, S. C.	3	..	1	..	..	..	99	2 00
Olive Branch	J. W. Phifer	T. B. Phillips	Olive Branch	3	3	..	..	..	2	62	1 50
Deep Creek	E. L. Davis	W. D. Webb	Deep Creek	6	1	..	3	..	..	170	3 00
Elizabeth	J. L. Bennett	Joel Baker	Mt. Croghan, S. C.	1	7	1	3	..	1	70	1 00
Bethel	J. A. Bivens	A. Marsh	Beaver Dam	11	2	..	2	1	..	42	1 25
Rocky Mount	C. C. Foreman	J. M. Broadaway	Kendall's Tan-yard	4	2	..	3	..	1	62	1 30
Deep Springs	D. A. Snider	R. T. Caudle	Lanesboro	1	..	1	..	..	..	36	1 00
Pleasant Plain	E. David	...	...	6	10	1	..	1	..	43	1 45
Jerusalem	...	...	...	...	..	..	..	..	..	.....	......
Polkton	G. W. Harmon	J. W. Green	Polkton	...	..	..	..	..	1	11	1 05
Wadesboro	G. W. Harmon	L. H. Covington	Wadesboro	28	7	1	4	..	..	80	1 50
				122	57	13	44	13	34	1488	$33 10

1877

PROCEEDINGS.

Philadelphia M. H., Union Co., N. C., Oct. 11th, 1877.

The Brown Creek Baptist Association, according to adjournment, met with the church at this place, in its Twenty-Third Annual Session.

Elder W. F. Brasington, from the Moriah Association, by request, preached the Introductory Sermon, from 34th Paslm, 3d verse: "O magnify the Lord with me, and let us exalt His name together."

After a short recess the delegates assembled in the house, to transact the business of the association. Prayer by Elder W. F. Brasington.

The Moderator of the last session being present, called the association to order, and appointed Elder G. W. Harmon and brother V. T. Chears, to read the church letters.

The list of churches was called and the names of delegates enrolled, as follows:

Mt. Olive: Townley Redfearn, B. D. Rushing and W. D. Gulledge.
Monroe: Wellington Baker. J. C. Funderburk and C. Austin.
Faulks: J. W. Collins, J. G. Trull and Thomas Griffin.
Meadow Branch: Thomas E. Williams, J. C. Mullis* and W. T. Hamilton.*
Rocky River: R. Sikes* and G. C. Crump.
Shiloh: Daniel Helms, John Watts,* and Alex. Henley.
Mineral Springs: S. Rushing, J. C. Thomas and J. F. Thomas.
Mt. Moriah: J. A. Lowrey, J. A. Mills, and Charles Brantly.
Philadelphia: V. T. Chears, J. P. Horne, and J. M. Terrell.
Waxhaw: Thomas Morris, Jas. Godfrey and Culpepper Austin.
Olive Branch: R. H. James. J. W. Phifer and E. B. Thomas.
Deep Creek: E. D. Huntley, C. P. Griffin and W. D. Webb.
Elizabeth: D. J. Hendrick, J. H. Horne and William Hendrick.
Bethel: S. H. Parker, M. W. Moore and V. A. Ashcraft.
Rocky Mount: Alex. Boswell,* W. M. Broadway and G. W. Hinson.
Deep Springs: Allen Caudle, R. T. Caudle and P. Phifer.
Pleasant Plain: E. David and A. Helms.*
Jerusalem: Not represented.
Polkton: J. W. Davis, A. E. Bennett and Braxton Bennett.*

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*Absent.

A quorum being present, the election of officers was next in order.

Ballots for Moderator were received by V. T. Chears and C. Austin; for Clerk by T. Redfearn and M. W. Moore.

Elder E. L. Davis was again chosen Moderator, and W. D. Webb re-elected Clerk.

Corresponding Messengers and visiting brethren were invited to seats with us, whereupon Elders W. F. Brasington, from the Moriah, J. M. Garrison, from the York, and brother K. C. Timmons, from the South Yadkin associations, presented themselves as visiting brethren, and were cordially received.

The Moderator then appointed the following committees:

ON FINANCE: E. D. Huntley, J. M. Terrell and A. Lowery.

ON REQUEST AND QIERIES: Elders G. W. Harmon, E. David, and J. W. Phifer.

ON RELIGIOUS EXERCISES: Elder E. L. Davis and brethren V. T. Chears and O. P. Harrell.

On motion, adjourned until to-morrow morning at 10 o'clock.

Prayer by Elder E. David; benediction by Elder G. W. Harmon.

FRIDAY, October 12th.

The brethren met and spent a short time in prayer-meeting, conducted by Elder G. W. Harmon.

The hour having arrived for the association to meet, the brethren sang—"Come we that love the Lord," &c., when prayer was offered by Elder J. L. Bennett.

Church letters from Rocky Mount, Mineral Springs, Polkton, Deep Springs and Rocky River, [churches not represented yesterday] were read, and the names of their delegates enrolled.

The minutes of yesterday were read and adopted.

On motion, the Constitution and Rules of Decorum were read before the body.

Churches seeking admission into this association were invited to present their letters.

Whereupon the Cedar Grove, a newly constituted Baptist church presented their letter through their delegates, and was unanimously received into the association, the Moderator extending the right hand of fellowship to the delegates, S. P. Currin and J. W. Thomas.

Elder S. J. Fincher, a visiting brother from the Moriah Association, was cordially received.

Reports of Corresponding Messengers:

Welch Neck—No attendance reported.

Moriah—Elders J. L. Bennett, J. A. Bivens, Jesse Wheeler and brother J. C. Funderburk attended and were cordially received.

Pee Dee—Elders G. W. Harmon and E. L. Davis attended and were cordially received.

Appointment of Corresponding Messengers:

Welch Neck—Brethren Joel Baker and T. T. Burch.

Moriah—Elders E. David, G. W. Harmon, J. L. Bennett, E. L. Davis, J. A. Bivens, A. C. Davis, J. W. Phifer, David Snider and brethren B. D. Rushing, Wellington Baker, E. D. Huntley and Joel Baker.

Pee Dee—Elders G. W. Harmon, A. E. Bennett, A. C. Davis, E. L. Davis and brethren U. Staton, L. H. Covington, W. J. Ashcraft, T. E. Monroe, V. T. Chears and W. D. Webb.

Rocky River—Elders E. L. Davis, J. W. Davis and brethren C. Austin, G. W. Hinson and Benson King.

York—Elders W. C. Owen, E. David, J. W. Davis, and brother C. Austin.

REPORTS.

Before entering upon the discussion of reports, the brethren were limited in their speeches to ten minutes.

The report on State Missions was read by Elder G. W. Harmon and discussed by Elders J. L. Bennett, J. W. Davis and brother C. Austin, when, on motion, adjourned for three quarters of an hour. Benediction by Elder W. F. Brasington.

AFTERNOON SESSION.

At the time appointed, the brethren assembled and sang "Children of the Heavenly King," &c. Prayer, Elder J. M. Garrison leading.

Elder A. T. Latta, Messenger from the Moriah, was cordially received.

The subject of missions was resumed. Interesting and stirring speeches in behalf of missions were made by Elders G. W. Harmon, E. L. Davis and other brethren, when the report was adopted, and ordered to be appended to the minutes.

REPORT ON STATE MISSIONS.

Christianity is missionary. Its founder came on a mission, fulfilled his mission, and gave his church a mission. "Go ye therefore teach all nations," was among his last words to his disciples; and we also should feel all the force of this great command. The question may arise, where shall we begin? We answer at our own doors. Personal religion, work from within to without, begins in the heart, and manifests itself in the outward life. So the work of evangelization should begin from ourselves as a centre, and be carried into the world around. While we are under obligation to send the gospel to China, we are not to forget the destitution in our own State, in our own association. There are towns and large districts in the country where there is no Baptist preaching, and it is our imperative duty, to endeavor to supply this destitution; we should regard every neighborhood in which there is no Baptist church and Sunday school as a missionary field and we ought never to think our work done, until there is not a to unoccupied, or a foot of land untrodden by a Baptist minister. By the worth of souls, by the truth of God, by the amazing love of Christ, I beseech you brethren of this association to bestir yourselves, and by your sympathy, prayers and contributions to support our State Mission Board, whose great aim is to supply the destitution in our own State. Respectfully,

G. W. HARMON.

On motion, adjourned until 9 o'clock to-morrow morning. Prayer by Elder S. J. Fincher.

SATURDAY MORNING, October 13th.

Met according to adjournment.

The brethren spent half an hour in prayer meeting, conducted by Elder A. T. Latta.

M. L. Staton, a visiting brother from the Pee Dee Association, was cordially received.

Brother Jas. Johnson, Messenger from the Welch Neck, was cordially received.

On motion, the Minutes of yesterday were read, amended and adopted.

The Report on Ministerial Support was called for, and read by Elder J. L. Bennett.

Elder R. H. James was requested to preach at the stand.

The subject of Ministerial Support was now discussed by several of the brethren and with a little amendment was adopted, and ordered to be appended to the Minutes, as follows:

MINISTERIAL SUPPORT.

We proceed to set forth the clear Bible idea on this important subject.

When our Savior was in this world in person, blessing, instructing and commanding his disciples,—before sending them out to preach. He charged them not to be concerned about bearing their own expenses, declaring the laborer worthy of his hire. (Luke 10 : 7.) Also, the laborer is worthy of his meat. (Mat. 10 : 10.) Encouraging his disciples, that in the Providence of God, they should be supported. Consider the ravens for they neither sow nor reap; which neither have storehouse nor barn; God feedeth them. How much more are ye better than the fowls? (Luke 12 : 24.) Encouraging thought to those poor fisherman, to know that they that preach the Gospel, should live of the Gospel. Paul instructs and reasons with the churches on this subject, and said, if the Gentiles have been made partakers of their spiritual things, their duty is also to administer to them in carnal things. (Rom. 15 : 27.) Also let him that is taught in the word communicate to him that teacheth in all good things. (Gal. 6 : 6.) For if we have sown unto you spiritual things is it a great thing if we shall reap your carnal things? (1st Cor. 9 : 11.) This well understood and generally admitted principle that the laborer is entitled to his reward, was willingly consented to by the early christians, who sold their possessions and brought the proceeds and laid them at the Apostles feet, that distribution might be made to supply and comfort them in their work. (Acts 4 : 34-35.) It is very reasonable and right for a man to expect to live by the prosecution of any legal occupation, or business of life, in which he may be engaged. Paul reasons on this subject, and asks these questions: "Who goeth a warfare at any time at his own charges?" "Who planteth a vineyard and eateth not of the fruit thereof?" or "Who feedeth a flock and eateth not of the milk of the flock?" (1st Cor. 9 : 7-10) This principle was admitted under the old Jewish law: "Thou shalt not muzze the ox, when he treadeth out the corn." (Deut. 25 : 4.) How plainly Paul spoke here, for our sake this no doubt is written, that he that plougheth should plough in hope not only of a future crop, but for a support whilst laboring, not only for himself but for those under his care. Then if the voice of God should pronounce a regular and bountiful support due to laboring beast, is it not much more unjust and cruel for us to withhold from the servants of God those things due to them for service in the great cause of Christ? Paul draws another argument from the custom in the old Jewish establishment, proving that provision was made by divine appointment under the Jewish law for all the Priesthood. (Deut. 18 : 1-6.) So ministers of the present time are entitled to a competent support. The withholding tends to poverty and heathenism. "For there is that withholdeth more than is meet, but it tendeth to poverty. [Prov. 11 : 24.] "And he that trustheth in his riches shall fall;" [28 v.] "Whilst there is that scattereth and yet increaseth, and the liberal soul shall be made fat." [25th v.] Therefore lay not up treasure on earth but in heaven; "for where your treasure is there will your heart be also." [Mat. 6 : 19-21.] Then as we are not our own, but belong to our heavenly Father with all we have and are, let us glorify God with our body and spirit which are his, and honor him with our substance, who giveth us richly all things to enjoy, that we may be rich in good work, ready to distribute, willing to communicate. [1st. Tim 6 : 17-18.] Then there would not be so many poor christians, poor churches, poor preachers, in our midst, nor so many long faces, sad hearts, nor gloomy prospects. For when individuals or churches, time after time, fail to meet their obligations to God and to one another, the power of their influence for good becomes enfeebled, and confidence forfeited to a very great extent. It is a sad fact that our churches fail in discharging their duty in supporting their pastors, and thus cramp and impoverish them. Is this right? Nay, it is wrong. But when a deep and painful sense of neglect on the part of the churches is entertained by the preacher, he should ask his own suffering heart the question, Have I zealously and prayerfully taught her those duties, the neglect of which pains my own heart, and falls with domestic weight upon my family? The correction of these errors, now causing so many hearts to mourn, must after all begin in the pulpit. Our ministers must take up the cross and declare the whole counsel of God on this subject, before they can expect to receive and enjoy those things promised only to the obedient and faithful. The way of neglect of duty to God never has nor will be a way of enjoyment. There are many that have the piety and the means, and only need the instruction of the Bible on this subject that they may see, know and willingly do their duty. Preachers must speak out on this subject, not on their own authority but the Lord's, not in their own words, but in the plain strong language of the Bible, teaching the observance of all things whatsoever he hath commanded them. that the Lord may be with them even unto the end of the world. [Mat. 28 : 20.] There is also at this time a fearful responsibility resting upon the Deaconship of the churches, which some seem not to feel. They are the stewards of the house of God, and yet they allow the ox that treadeth out the grain to remain muzzled, and give themselves apparently no concern about putting a portion of the milk of the flock into the earthen vessel. Oh, may we all awake, arise and walk in newness of life in this respect. Bring ye all the tithes into the storehouse and prove me herewith, saith the Lord of Host, if I will not pour out a blessing that there shall not be room to receive it. [Mat. 3 : 10.] But suppose that some who are able, refuse or neglect, time after time, year after year, to do anything by way of supporting the cause of Christ, after being faithfully admonished by the brethren and minister, as the occasion may require, we are bound by the law of our Master to withdraw ourselves from them as disorderly and covetous persons,—[Thess. 3 : 6. 1st Cor. 5 : 9-11]—and many other passages teaching that they are dead weights, hanging upon the churches. And suppose a church should refuse or neglect to execute discipline in this respect, and also fail, time after time, to come to her obligations in respect to the support of the minister after being faithfully instructed and exhorted by the minister in the proper spirit and authority, and warned of the sad consequences of neglecting this important duty, the preacher is justifiable in turning away. The candlestick may be removed according to Rev. 2 : 5, that they may be left in darkness and heathenism. Then you may be asking yourself the question, What shall I pay the Lord? I can say the New Testament has no fixed rates, only plain precepts. Gospel charity, which is love, will assess high rates with punctuality; but covetousness, which is idolatry, low rates (if any at all) with disappointments. Let us all remember that the Lord loves a cheerful giver. And God is able to make all grace abound towards you, that you always having all sufficiency in all things, may abound to every good work. [2nd Cor. 9 : 7-8.] Also, it is more blessed to give than to receive. [Acts 20 : 35.] Oh, let us ever remember God's abiding and abounding promises to us in duty, of blessings both temporal and spiritual being applicable and adapted to us under any and all the circumstances of life, through which we, by the providence of God, may be called to pass; all tending to render us comfortable and happy through life, support and equip us for the last conflict, with death; that we may come out more than conqueror through him that loved us, and at last rise triumphantly over sin with all its imperfections and horrible results, to that sweet rest yet remaining for the people of God. Then in consideration of all this, that they that

hear the sayings of God, and do them is founded upon the rock of ages. But those that hear and do not will fall. [Mat. 7: 24–27.] Let us hearken: Blessed are they that do his commandments that they may have right to the tree of life, and may enter in through the gates into the city.
J. L. BENNETT.

Report on Foreign Missions called for. Elder J. Wheeler, the writer on this subject, having left the report at home, verbally gave the ideas embraced in his report. After interesting speeches by G. W. Harmon, E. David and others, the report was adopted, and the writer requested to furnish the Clerk with a written copy of the report, which is herewith appended:

FOREIGN MISSIONS.

Foreign Missions is an enterprise in which all lovers of Christ and of sinners can and do rejoice. Christ has enjoined this work on all his people, and the obligations to carry it on can never cease until the kingdoms of this world become the kingdoms of our Lord and of his Christ. The results of the work in heathen lands are encouraging to his people. The nature of the work demands at our hands money, in our hearts love for Christ and sinners, and in our heads the wisdom of the scriptures. Sin is to be destroyed from this world. The gospel of Christ is that which, wielded by his people, is the only power known to man that can be effective to this end. The gospel must be rendered by his people irresistible. If this is not true, the devil, through his combinations to maintain his hold upon men, must have the supremacy, and the triumphing of the wicked must be eternal. To do the one and prevent the other in the fear and love of Christ and humanity, is the work before us. Large mental training must be imparted to minds imbued with the gospel, and with love for sinners, under a sense of duty, to make known that gospel which is God's power to salvation. Herein is God glorified by his people through Christ. Herein Christ prays for his workers together with him, and for all them who shall believe on him through their word. And herein comes God's promise to his Son (which humanly speaking) offers enlarged inheritance, "Ask of me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." Nations, with all their glory, owned of God, exalted and refined by the gospel, will yet, as well as individuals, own that Jesus is king to the glory of God the father, and will come to his banqueting house under his sceptre. All the pride, vain glory, superstition and wisdom of this world, is to be brought to naught by the gospel. We are the laborers with Christ in this. What is our duty as such? Large hearts burning with love! Large petitions! Large sacrifices! Large faith in the word! Unswerving fidelity year by year to the Master! Are we his peculiar people? Are we a Royal Priesthood? Are we honored of God by being owned of him as "Called and chosen and faithful? What have we done as such? What are we going to do to show ourselves worthy of this?

Respectfully submitted, JESSE WHEELER.

Report on Periodicals was read by the Clerk. Pending its adoption, Elder J. Wheeler solicited subscriptions to the Recorder. Remarks by various brethren, when the report was adopted and ordered to be appended to the minutes, as follows :

PERIODICALS.

It is needless to urge upon those of our brethren who are endeavoring to keep themselves informed of the progress of Christianity of the benefits derived from reading religious papers ; but there are many who might, but do not avail themselves of these privileges. To such we would cheerfully recommend the Biblical Recorder as deserving the patronage of every Baptist in the State. Its high-toned character and elevated teachings, under the wise editorial management of Elders C. T. Bailey and J. D. Huffham, together with its many valuable contributors, make it one among the best periodicals of the age. Through the Recorder we hear what our brethren in the ministry are doing throughout the State. The spiritual interest manifested in the churches, of the glorious revivals in many of the same, of the Sabbath schools ; and from it we gather many interesting accounts of our missionaries in foreign lands. These, with many other inducements that might be offered are sufficient to encourage our brethren to sustain the Recorder, the organ of our denomination. We would also recommend Kind Words as a most excellent Sunday school paper and deserving the patronage of our people.

Respectfully submitted, W. D. WEBB.

Report on Sabbath schools was submitted by brother W. D. Gulledge. After remarks by the writer, G. W. Harmon and others, the report was adopted and ordered to be appended to the minutes.

REPORT ON SABBATH SCHOOLS.

All of our brethren acknowledge that Sunday Schools are important, and readily admit that it is desirable to have them in all our churches ; yet it is a lamentable fact that comparatively few of them are engaged in the Sunday School work, while their children, and the children of others around them, are growing up in ignorance of the Bible and its precious truths. Then, there is much still to be done in order to get the members of our churches to feel that it is their individual duty to engage in the work of teaching and studying the Word of God in the Sabbath School.

A general and more lively interest in the work is certainly needed in our Association, that our churches may receive the rich harvest. which, under God, the Sunday School promises, and which we may expect to reap, when there shall be good Sunday Schools, well conducted in all our churches, and all the members engaged in the work.

For the furtherance of this good work, the following thoughts are presented for consideration : 1st. Error is abroad in the land. and the young must be instructed in the Bible, in order to know what error is, and it is easier to impress the mind with religious truths than to correct error when once imbibed. 2nd. The influence of a well conducted Sabbath School elevates the moral tone of the community—it keeps children out of mischief. They will be doing something, and if not in the Sunday School, Satan will most probably be enticing them away in the paths of sin and folly, and leading them down to everlasting perdition. 3rd. Is it not the duty of all church members to work in the Sunday School? If it is not their duty, who excuses them?

For the promotion of greater interest in the cause of Sabbath Schools among us, it is recommended to the consideration of the brethren, that our Association be divided into a convenient number of sections or districts, and that Sunday School Institutes be held on each fifth Sunday during the coming year.

W. D. GULLEDGE.

Elder E. David and brother G. W. Hinson asked permission to return home, which was granted.

On motion, adjourned for forty-five minutes.

Benediction by Elder S. J. Fincher.

Report on Request and Queries, read and adopted as follows:

Dear Brethren:—Your committee on Request and Queries, find the following churches have invited this body to hold its next session with them, viz: Olive Branch, Monroe, Meadow Branch, Bethel, Deep Springs, Shiloh, and Mount Olive. A number of the churches ask an interest in the prayers of the Christian brotherhood.

G. W. Harmon,
E. David,
J. W. Phifer,
Committee.

The brethren then decided to hold their next annual session with the church at Meadow Branch, Union county, North Carolina, commencing on Thursday before the second Sabbath in October, 1878. Elder G. W. Harmon to preach the Introductory Sermon. Elder J. Wheeler to preach the Missionary Sermon on Sabbath; Elder J. L. Bennett his alternate.

The churches were requested to fill out blanks printed by Edwards & Broughton for the letters to the association.

Elder J. Wheeler was appointed to secure blanks for the different churches in the association.

Writers appointed for next Association:

Foreign Missions: G. W. Harmon.
State Missions: J. Wheeler.
Periodicals: C. Austin.
Ministerial Support: V. T. Chears.
Education: W. D. Gulledge.
Sabbath schools: J. L. Bennett.

On motion, the Treasurer was authorized to pay the funds in his hands for State and Foreign Missions to G. W. Harmon and take his receipt for the same.

On motion, it was ordered that the minutes be printed at the Express office at Monroe, N. C.

Delegates to the Baptist State Convention: Elders J. L. Bennett, J. W. Davis and brother C. Austin.

REPORT OF COMMITTEE ON FINANCE.

We, the Finance Committee, beg leave to submit the following report:

For Minutes,	$35 05
Foreign Missions,	9 50
Home "	8 50
Associational Missions,	2 00
Total,	$55 05

Respectfully submitted, J. M. TERRELL, Ch'm'n.

Brother S. H. Parker was authorized to pay $3.25 in his hands to Elder J. Wheeler, for missionary labor. This money belonged to the Union Meeting of the association, and brother Parker, Treasurer.

A collection amounting to $5.75 was taken up and paid to Elder J. Wheeler as part of his claim for missionary labors.

There still being a balance due, it was agreed that the collection taken up to-morrow be used in paying off the debt.

Ordered, that five hundred copies of minutes be published, and the clerk pay for the same out of the minute fund, the overplus to be retained for his services.

The Committee on Religious Exercises submitted the following report:

Preaching in the church to-morrow at eleven o'clock, a. m., by G. W. Harmon; in the afternoon by A. T. Latta. At the arbor at eleven o'clock, a. m., by J. L. Bennett; in the afternoon by J. Wheeler. E. L. DAVIS, Ch'm'n.

The following brethren were appointed an Executive Committee for this association, viz: C. Austin, T. Redfearn and V. T. Chears.

The following resolutions were unanimously adopted:

Resolved, That the thanks of this body are due and are hereby tendered to the church and community for their hospitality during the session.

Resolved, That the thanks of the body are hereby tendered to the Moderator and Clerk for the dignified and efficient manner in which they have discharged their duties.

The brethren sang an appropriate hymn and took the parting hand. Then adjourned to the time and place appointed. Benediction by Elder J. Wheeler.

E. L. DAVIS, Moderator.

W. D. Webb, Clerk.

SABBATH EXERCISES.

The day being clear and pleasant, by 11 o'clock a large congregation had assembled, and according to previous arrangement, Elder G. W. Harmon preached in the church. Text 1st Cor. 1st chapter and 18th verse. At the same time, Elder J. L. Bennett preached at the stand from Rev. 22nd chapter and 14th verse. At the close of services collections were taken up for Associational Missions, amounting to nine dollars and twenty cents.

In the afternoon, Elder A. T. Latta preached in the church, from Mat. 7th chapter and 21st verse, and Elder J. Wheeler at the stand. Text. Mat. 2nd chapter and 7th verse.

Thus pleasantly passed away the day, and from the able and interesting discourses delivered, and the good attention given by the audiences it is to be hoped much and lasting good for the Master's cause was done.

FINANCIAL STATEMENT,

AS STATED IN THE LETTERS OF CONTRIBUTIONS FROM THE DIFFERENT CHURCHES.

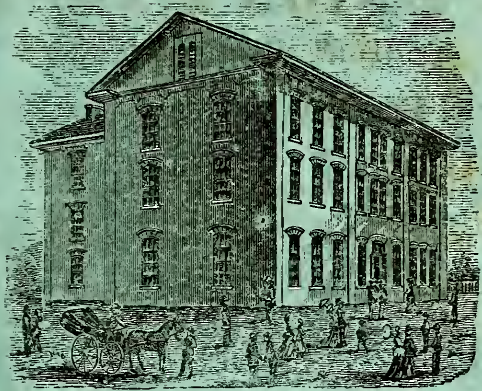
CHURCHES.	Home and Foreign Missions.	Minute Fund.
Mount Olive,	$6 00	$4 00
Monroe,		2 75
Faulks,		1 30
Meadow Branch,		2 75
Rocky River,		1 50
Shiloh,		1 00
Mineral Springs,	1 40	1 00
Mount Moriah,	6 55	1 25
Philadelphia,		3 35
Waxhaw,		
Olive Branch,	9 00	2 35
Deep Creek,	6 30	3 00
Elizabeth,		1 20
Bethel,	6 32	1 50
Rocky Mount,		2 00
Deep Springs,		75
Pleasant Plain,		1 00
Jerusalem,		
Polkton,		1 10
Wadesboro,	10 00	2 00
Cedar Grove,		1 25
Total,	$45 57	$35 05

STATISTICAL TABLE.

CHURCHES.	PASTORS.	CLERKS.	CLERKS' POSTOFFICES.	Baptised.	Rec'd by Letter	Restored.	Dismissed.	Deceased.	Excluded.	Total Membership.
Mount Olive......	J. Wheeler...........	W. D. Gulledge......	White Store, N. C.........	9	1	1	1	2	2	116
Monroe............	J. T. Brasington.....	A. B. Candle.........	Monroe, N. C...............	14	4	3	2	3	6	122
Faulks............	J. L. Bennett.........	Y. R. Parker.........	Griffinville, N. C...........	12	1	1	2	1	0	77
Meadow Branch..	E. L. Davis..........	H. C. Moore..........	Monroe, N. C................	13	1	1	5	0	2	193
Rocky River......	A. C. Davis..........	D. Handcock.........	Ansonville, N. C.,.........	...	1	...	1	1	0	55
Shiloh.............	E. David.............	A. Helms.............	Monroe, N. C...............	1	...	...	0	0	0	47
Mineral Springs	J. A. Bivens.........	F. C. Flake...........	Poplar Hill, N. C..........	5	1	...	0	0	0	42
Mount Moriah...	J. A. Bivens.........	J. A. Lowery.........	Brown Creek. N. C........	3	1	...	0	2	4	44
Philadelphia......	E. L. Davis..........	J. M. Terrell.........	Brown Creek, N. C........	4	5	1	5	0	3	126
Waxhaw..........	J. L. Bennett.........	J. C. Saunders.......	Cureton's Store, S. C......	1	2	...	0	0	1	101
Olive Branch......	E. L. Davis..........	T. B. Phillips.........	Olive Branch, N. C.........	2	2	...	1	1	0	65
Deep Creek......	S. J. Fincher.........	W. D. Webb.........	Deep Creek, N. C..........	...	...	...	5	2	1	162
Elizabeth..........	J. L. Bennett.........	Joel Baker............	Mt. Croglan. S. C.........	...	3	1	5	2	1	67
Bethel..............	J. A. Bivens.........	A. Marsh..............	Griffinville, N. C............	3	...	...	0	2	0	43
Rocky Mount.....	S. P. Morton.........	J. M. Broadaway....	Kendall's Tanyard, N. C.	1	...	1	0	2	2	59
Deep Springs.....	D. A. Snider.........	A. Phifer..............	Lanesboro. N. C...........	1	...	1	0	1	1	33
Pleasant Plain...	H. B. King..........	A. Helms.............	Indian Trail, N. C.........	2	...	...	0	0	0	45
Jerusalem.........	....	....	....	....	...	...	0	0	0	
Polkton............	N. B. Cobb...........	J. J. Austin..........	....	...	10	...	3	0	0	20
Wadesboro........	G. W. Harmon......	L. H. Covington.....	Wadesboro, N. C..........	10	3	...	1	1	0	91
Cedar Grove......	R. James.............	J. W. Thomas........	Diamond Hill, N. C.......	4	...	...	1	0	1	16
				85	35	10	32	20	24	1524

MONROE HIGH SCHOOL,

J. D. Hodges, A. M. Principal.
W. J. Scroggs, A. M., Ass't in Male Dep't,
Miss Bessie Parks, Ass't in Female De'pt,
Mrs. W. J. Scroggs, Instructor in Music.



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—AND—
MORAL COMMUNITY.

MONROE, N. C.

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EXPENSES for term of five months vary from $55 to $75, according to class of board and the number and character of studies pursued. Some young men rent rooms and board themselves. By this means the expenses are considerably reduced. This class of students stand as well in their classes, and are as much respected by other members of the school and our citizens generally as any other class of students. For Catalogue, address the Principal.

TESTIMONIALS:

I take pleasure in recommending the Monroe High School as an institution that is well adapted to the wants of the times and of the country.—REV. B. G. COVINGTON, Pastor of the Baptist Church, Fort Mills, S. C.

The Principal is one of the most faithful and successful teachers I have ever known.—REV. DR BOBBITT, MONROE, N. C.

Mr. Hodges is a good scholar, a good teacher, and in every way a reliable man. —REV. DR B. CRAVEN, President Trinity College.

The Principal is a man of good moral character, a thorough scholar of superior capacity for teaching.—REV. Z RUSH, Monroe, N. C.

Having attended the Monroe High School, I am prepared to say that Professor Hodges possesses in a high degree the esteem and confidence of his pupils, and is very justly regarded by them as a profound scholar, a judicious disciplinarian and a model gentleman.—B W. BAKER, Associate Editor Union Express.

The school is of high grade—superior to many colleges.—COL. S. H. WALKUP, Late Probate Judge of Union County.

The Monroe High School is an institution that has but to be known to be appreciated, it being entirely unsectarian, and having for its principal Mr. Hodges, in whom the peculiar tact for teaching and governing a school is centered.—REV. J. T. BRASINGTON, Pastor Baptist Church, Monroe.

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W. J. BOYLIN, Editor and Proprietor.

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MINUTES

—OF THE—

Twenty-Fourth Annual Session

—OF THE—

Brown Creek Baptist Association

—HELD WITH THE—

Meadow Branch Church, Union County, N. C.,

OCTOBER 10th, 11th and 12th, 1878.

Compiled by **W. D. WEBB**, Clerk.

MONROE, N. C.:
Printed by W. J. Boylin, at the Express Job Office.
1878.

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OFFICERS OF THE ASSOCIATION.

	MODERATOR:	
E. L. DAVIS,	Olive Branch,	North Carolina.
	CLERK:	
W. D. WEBB,	Deep Creek,	North Carolina.
	EXECUTIVE BOARD:	
C. AUSTIN,	Monroe,	North Carolina.
T. REDFEARN,	White Store,	" "
S. H. PARKER,	Beaver Dam,	" "

CHURCHES, PASTORS, CLERKS, and CLERKS' POST-OFFICES.

CHURCHES.	PASTORS.	CLERKS.	POST-OFFICES.
Mt. Olive.......	J. Wheeler......	W. D. Gulledge...	White Store, N.C.
Monroe...........	J. E. King	A. B. Candle......	Monroe, "
Faulks............	E. L. Davis.....	J. G. Trull.........	Beaver Dam, "
Meadow Branch	E. L. Davis.....	H. C. Moore.......	Monroe, "
Rocky River.....	A. C. Davis......	L. H. McLendon..	Ansonville, "
Shiloh.............	E. David..	J. W. Benton......	Monroe, "
Mineral Springs	J. A. Bivens....	F. E. Fiske........	Knott's Store, "
Mt. Moriah......	A. C. Davis......	J. A. Lowry.......	Brown Creek, "
Philadelphia	E. L. Davis......	J. M. Terrell......	Brown Creek, "
Waxhaw	J. Wheeler......	J. C. Sanders......	Cureton's S., S.C.
Olive Branch....	J. L. Bennett...	T. B. Phillips......	Olive Branch N.C.
Deep Creek......	J. Wheeler......	W. D. Webb.......	Deep Creek, "
Elizabeth.........	J. A. Bivens....	Joel Baker.........	Melbon's S., S. C.
Bethel.	J. Wheeler......	A. Marsh...........	Beaver Dam, N.C.
Rocky Mount...	S. D. Morton...	J. M. Broadaway.	Kendall's. "
Deep Springs...	J. L. Bennett...	A. Phifer...........	Beaver Dam, "
Pleasant Plain..	B. S. Reader...	D. A. King.........	Flint Hill, "
Jerusalem........	J. A. Bivens....	Y. R. Parker......	Price's Mill, "
Piney Groe	A. E. Bennett..	R. B. Gaddy......	Polkton. "
Wadesboro	G. W. Harmon.	W. D. Covington.	Wadesboro, "
Cedar Grove.....	R. James.........	J. W. Thomas.....	Diamond Hill, "
New Hope.......	....	M. C. Austin......	Olive Branch, "

PROCEEDINGS.

MEADOW BRANCH M. H., UNION COUNTY, N. C., Oct. 10th, 1878.

The Brown Creek Baptist Association, pursuant to adjournment, met with the church at this place in its twenty-fourth annual session.

Elder G. W. Harmon, according to appointment, preached the Introductory Sermon from 1st Cor. 15 chapt. 58 v.: "Therefore my beloved brethren be ye steadfast, immovable, always abounding in the work of the Lord: forasmuch as ye know that your labor is not in vain in the Lord."

After an interval of forty-five minutes the delegates assembled in the house to transact the business of the Association. The brethren sang a hymn, after which prayer was offered, Elder J. E. King leading.

The former Moderator, Elder E. L. Davis, being present, called the Association to order, and appointed Elders G. W. Harmon and J. Wheeler reading clerks.

The Moderator called the list of churches, which were represented by their delegates, and enrolled as follows:

MT. OLIVE: E. B. Barrett, A. Lowry, W. D. Gulledge.*
MONROE: Culpepper Austin, Darling Broom, A. B. Caudle.
FAULKS: J. D. Trull, Elijah Rushing, W. M. Haynie.
MEADOW BRANCH: S. A. Williams, B. D. Austin, J. Perry.
ROCKY RIVER: R. A. Sikes, S. H. McLendon, U. Staton.
SHILOH: B. H. Benton, E. David,* J. W. Benton.
MINERAL SPRINGS: S. Rushing, J. T. Thomas, F. E. Flake.
MT. MORIAH: Charles Brantly, Dixon Rushing, Jno. Davis.
PHILADELPHIA: J. L. Autry, V. T. Chears, J. P. Horne.*
WAXHAW: J. A. B. L. Hurley, C. H. Austin, J. C. Saunders.
OLIVE BRANCH: E. G. Gaddy, W. A. Gaddy, G. W. Baucom.

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*Absent.

Deep Creek: E. D. Huntley, W. D. Webb, C. P. Griffin.
Elizabeth: H. T. King, J. H. Horne, W. P. Baker.
Bethel: S. H. Parker, W. B. Marsh, J. W. Bivens.
Rocky Mount: J. P. Hill, Henry Parker, C. H. Broadaway.
Deep Springs: W. Sinclair, H. Blackwell, G. F. Caudle.
Pleasant Plain: H. B. King, D. A. King,* H. Helms.*
Jerusalem: S. W. Honeycut,* A. J. McLain,* Y. R. Parker.
Piney Grove: A. E. Bennett, J. W. Davis, D. M. Austin.
Wadesboro: G. W. Harmon, T. J. Polk.
Cedar Grove.: S. D. Currin, M. T. Russ.

There being a majority of the churches represented, the election of officers was announced as in order.

The Moderator appointed C. Austin to receive ballots for Moderator, and A. B Caudle for Clerk.

The election resulted in the choice of Elder E. L. Davis again for Moderator and W. D. Webb, for Clerk.

On motion, the constitution and rules of decorum were read.

The Moderator invited churches seeking admission into this Association to present their letters; whereupon New Hope, a regularly constituted Baptist church, in faith and practice found to be orthodox. was unanimously received; the Moderator duly recognizing and extending the right hand of fellowship to the delegates. W. R. Smith and W. E. Smith.

The Moderator invited visiting brethren to seats with us. Elder J. E. King from the Spartanburg Association. presented himself and was cordially received. Elder W. F. Brasington. Messenger from the Moriah Association, was cordially received.

The Moderator then appointed the following committees:

Finance: A. Lowry, E. D. Huntley and A. B. Caudle.

Reqest and Queries: G. W. Harmon, A. E. Bennett and S. H. Parker.

Religious Exercises: The delegates of this church.

REPORT OF CORRESPONDING MESSENGERS.

The Moderator, Elders A. E. Bennett and G. W. Harmon stated that they attended the Pee Dee Association at the last session and were cordially received.

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*Absent.

Brethren C. P. Griffin and A. Lowry attended the Moriah Association and were cordially received.

On motion, adjourned to meet at $10\frac{1}{2}$ in the morning. Prayer by Elder A. E. Bennett. Benediction by Elder W. F. Brasington.

FRIDAY MORNING, October 11th, 1878.

Met pursuant to adjournment. The exercises were opened with singing, after which Elder J. Wheeler led in prayer.

Mount Moriah and Rocky Mount church letters were brought in and read and names of delegates recorded.

Brother D. McNeil, messenger from the Pee Dee Association, working in the interest of the Recorder, being present, was cordially welcomed to a seat with us.

Minutes of yestesday were read and approved.

Elder J. M. Garrison, messenger from the York Association, was cordially received and invited to a seat with us.

APPOINTMENT OF CORRESPONDING MESSENGERS.

MORIAH: J. L. Bennett, C. P. Griffin, E. L. Davis, David Snider, J. A. Bivens.

PEE DEE: Dr. Wm. J. McLendon, Jackson McRae, A. E. Bennett.

ROCKY RIVER: J. P. Hill, Jesse Phifer. R. T. Caudle.

YORK: J. Wheeler and E. L. Davis.

WELCH NECK: J. Wheeler.

Cedar Grove church letter read and delegates properly enrolled.

REPORTS.

Report on Foreign Missions called for, which was read by the writer, Elder G. W. Harmon. Pending the adoption of the report various brethren made interesting and impressive speeches in behalf of the foreign missionary cause, after which a collection was taken up for the same, amounting to $10.41.

The report on Foreign Missions was then adopted and ordered to be appended to the minutes, as follows:

FOREIGN MISSIONS.

The teaching of the Scriptures is clear and explicit on the subject of missions. The command of the Master is, Go ye therefore teach all nations, &c. Were there nothing else in God's word on the subject this one command should impel us to activity and zeal in propagating the truth among the nations. As we have gone forward in obedience to the Master, Heaven's blessings have attended our labors, and success has crowned our efforts. The Lord is in His providence opening the door unto us, and it is our duty to enter in and possess the nations for the Lord. The command is enforced by the most powerful motives. The love of God to us; the example of our Lord Jesus; the Macedonian cry of the nations shrouded in spiritual darkness, all appeal to us to pray, labor, and contribute of our means that the glad tidings of eternal salvation be preached to every creature. We shall be recreant to the trust committed to us, if we fail to hold forth the word of life to dying men. Brethren, let us be up and doing, trusting in God, and his blessing will attend us, success will crown our efforts and our souls will be made fat.

Respectfully, G. W. HARMON.

On motion adjourned for forty-five minutes.

Benediction by Elder G. W. Harmon.

EVENING SESSION.

Met according to adjournment. After singing a hymn the business of the Association was resumed.

Piney Grove and Waxhaw church letters were read and their delegates enrolled.

The Report on State Missions was called for and read by Elder J. Wheeler.

Brethren were limited in their speeches to ten minutes until the close of the session.

The subject of missions was then discussed by Elders G. W. Harmon, J. Wheeler, the Moderator and others. Elders G. W. Harmon, J. E. King, J. L. Bennett and David Snider were requested to make report of their labors in destitute sections and have it appended to the Minutes.

The report on State Missions was then adopted and ordered to be appended to the minutes.

STATE MISSIONS.

Our State Mission work is our duty to God and our fellow-men as citizens of a commonwealth. We cheerfully and gladly own the fact that it is our duty, both to God and to our fellows, and we are endeavoring to work to build up and to establish the doctrines of salvation as we hold and teach it to the men of this generation and in this region. These facts are clear to those who know our condition, as workers together with Christ as an association of churches. We have expended both labor and money to have the gospel preached among ourselves and our children and neighbors, and to erect some houses of worship and repair others. As stewards, we have deemed this work more imperative than any which the State Mission Board has urged upon us. This work still engages our energies so much that it is not practicable for us to direct united effort much to the regions beyond. We have new churches struggling for existence and without houses of worship, which must have some attention or assistance, from those of us more favored. We wish to aid and co-operate all we can with the State Mission Board, but must see to it that we build up the wall over against our own houses. Brethren come with minds to work and money to help, and hearts burning with love for the Master's cause, and throw your power against the kingdom of darkness and the light of heaven will prevail.

Respectfully, J. WHEELER.

On motion, a committee consisting of Elders J. E. King, J. Wheeler, G. W. Harmon and W. F. Brasington, were appointed to write a Circular Letter, to be appended to the Minutes, said letter to embrace the work of our ministering brethren in destitute sections, and recommend some Scriptural plan for immediate relief.

On motion, it was resolved that a collection be taken up on Sabbath, after the Missionary sermon, for State missions.

On motion, adjourned until 9:30 o'clock to-morrow. Prayer by Elder G. W. Harmon. Benediction by Elder W. F. Brasington.

SATURDAY MORNING, October 12th.

The Association met according to adjournment. Prayer by Elder J. B. Hartwell.

Invitation to Corresponding Messengers renewed by the Moderator. Elder N. B. Cobb, from the Pee Dee and Elder E. C. Williams, from the Rocky River, were cordially received. Elder J. B. Hartwell, returned missionary from China, was gladly received, and welcomed to a seat with us.

Letters from Mineral Springs and Rocky River were read, and their messengers properly recorded in the list of delegates.

Minutes of the previous day were read and approved.

Elder G. W. Harmon, chairman of the committee on Request and Queries, made the following report, which was unanimously adopted:

REQUEST AND QUERIES.

Dear Brethren:—Your committee on Request and Queries find that the following churches have invited this body to hold its next session with them, viz.: Wadesboro, Monroe, Olive Branch, Deep Springs, Elizabeth and Mount Olive. The church at Monroe asks that the Association, in any practicable way, aid them in the completion of their house of worship. We further learn that in the Associational letter from Jerusalem, in 1876, complaint was made concerning the heterodoxy of a certain minister, belonging to this body. Some of the churches ask an interest in the prayers of the brotherhood. We also find that the church at New Hope asks that a brother, whom they have chosen, be set apart during this session to the office of deaconship.

G. W. Harmon,
A. E Bennett,
S. H. Parker.
Committee.

The brethren then decided to hold their next annual session with the church at Wadesboro, commencing on Thursday before the second Sabbath in October, 1879.

Elder J. A. Bivens was appointed to preach the Introductory sermon. Elder J. E King the Missionary sermon on Sabbath.

Brother C. Austin asked the association to aid in completing their house of worship at Monroe. In this connection Elder G. W. Harmon offered the following resolution, which was unanimously adopted:

Resolved, That we recommend to the churches composing this Association that they contribute of their means for the completion of the Baptist house of worship at Monroe, and that the ministers use their influence in behalf of said church.

On motion, brother C. Austin was allowed an opportunity to take up a collection in money or pledges to aid in completing the house of worship at Monroe.

Elder John McLendon, from the Pee Dee, and Elder A. T. Latta, from the Moriah, were cordially received as messengers from their respective bodies.

On motion, Elders A. E. Bennett, J. E. King and J. Wheeler were appointed a committee to investigate the charge against the minister referred to in the report of Request and Queries, said committee to report during the session of this body.

The committee appointed to write a Circular Letter, to be appended to the minutes of this session made their report, which was unanimously adopted. (See Appendix).

Elder N. B. Cobb, gave an interesting account of the work and strength of the Baptists in the State of North Carolina.

Report on Periodicals was called for and read before the Association. Pending the adoption of the report Brother D. McNeil made some interesting remarks on the subject of periodicals, and urged the claims of the Recorder. The report was then adopted and ordered to be appended to the minutes. The following is the report:

PERIODICALS.

Our Sunday school work demands the aid afforded by the international lessons in Kind Words. Our children cannot afford to do without such assistance at so small a cost. Parents, do take it in your families, for yourselves and children. We need the Recorder. We need to be more acquainted with each other. We need to know more about the enterprises which engage us as a great christian people in North Carolina. We need to know more of the distinctive features of doctrine and church polity which characterize us as a denomination of christians. We want our children to grow up, our neighbors and their children, familiar with these things. The Recorder is the only means of communicating by public print these ideas in North Carolina. Brethren take it. C. AUSTIN.

The committee appointed to investigate the charge brought against H B. King for preaching heresy or false doctrine made the following report which was adopted and ordered to be appended to the minutes; also published in the Recorder:

Your committee appointed to investigate the charge against Elder H. B. King respectfully submit that we are satisfied he is advocating doctrine injurious to the Baptist denomination. We therefore recommend the Association to withdraw its fellowship from him and further to appoint a committee of ministers to visit Pleasant Plain Church, and learn if they have endorsed his doctrine; if so, admonish them to return to gospel principles or they will be expelled from the Association. We further recommend this report be sent to the Recorder.

On motion, Elders J. E. King, J. Wheeler, and J. A. Bivens, were appointed a committee to visit Pleasant Plain, and report at the next session of this body.

There was no report on Education, the writer appointed at last session being absent.

Elder N. B. Cobb, was allowed twenty-five minutes to address the Association on the subject of education, which he did in a forcible manner, especially urging the claims of Judson College, as eminently deserving the attention of our people.

On motion, adjourned for forty-five minutes. Benediction by Elder N. B. Cobb.

EVENING SESSION.

The brethren sang a hymn, after which the Association proceeded to business.

Report on Sunday schools was read by Elder J. E. King, the writer, J. L. Bennett, being called to preach to the people at the stand.

A few remarks by brother C. Austin on Sunday schools, after which the report was adopted and ordered to be appended to the minutes, as follows:

SUNDAY SCHOOLS.

Sunday school or Sabbath teaching was observed long before the coming of Christ. Whilst the people were commanded to keep the Sabbath holy, they were required to have an holy convocation which the pious Jews delighted to observe, giving honor to the law and its author. When our Saviour entered this work, every day he was instructing and they were following and learning of Him. After His departure his followers engaged in teaching his doctrine. Paul came into the synagogue on the Sabbath and taught the people. Acts 13: 15. And after they had gone out the Gentiles besought that those words should be taught them the next Sabbath. Atcs 13: 42 Paul also reasoned in the synagogue every Sabbath at Corinth, preaching to the Jews and Greeks. Acts 18: 4. Then if it be the duty of christians to come together in a worshipping capacity and not to forsake the assembling of themselves together to teach and learn the Bible, if this is the way we should go, it is also the way our children should go when they come to years of accountability to God. Then let us bring up our children in the way they should go, that when they become older they may not depart from it. Prov. 22: 6. Let us teach the precious truths of the Bible to our children and neighbors' children. There are many who have no one to instruct them at home, or if they have they do not seem to feel and take that interest which the importance of the occasion demands. Then we should all be engaged in studying the Bible and teaching its solid truths to all: and how shall we more successfully engage in this work than to influence our neighbors, if possible, to come and engage in the Sabbath school.

If we would enjoy a blessing from God our Father, let us pray for it, not only by word, but by a life of duty performed to all around us, and to God. Whatsoever ye ask ye receive, because ye keep His commandments, and do the things which are pleasing in His sight. Oh then, let us impart the truth to all at as early a period as possible, that the mind may be enlarged and stored with the knowledge of the Bible, to the glory of God. J. L. BENNETT.

Report of missionary labors in destitute sections were made verbally by the following brethren in the ministry:

J. E. King	labored	14	days.
D. Snider	"	13	"
J. L. Bennett	"	12	"
J. A. Bivens	"	12	"

These brethren had been very much encourged in their work and refused any compensation for their labors.

The following brethren were appointed as our Executive Board for this Association the ensuing year, to wit: Townly Redfearn, Culpepper Austin and S. H. Parker.

The Moderator then made feeling remarks on the subject of missions.

On motion, brother H. C. Moore was ordered to deposit the money in his hands, collected for Associational missions, with the Executive Board.

The writer on Ministerial Support not being present, consequently no report was made on that subject.

The following writers were appointed for next Association:

Foreign Missions—J. E. King.
State Missions—E. D. Huntley.
Ministerial Support—E. B. Barrett.
Education—W. D. Gulledge.
Sabbath Schools—W. D. Webb.
Duty of Deacons and Support of the Poor—C. Austin.
Temperance—G. W. Harmon.

On motion, W. E. Smith's ordination to the deaconship of New Hope Church be attended to to-morrow at 9 o'clock, by Elders J. Wheeler and J. E. King.

On motion, the deacons of each church were requsted to press the claims urged in the Circular Letter.

On motion, the pastor of each church in the Association was requested to preach one sermon at some suitable time the ensuing year, and take up a collection for Foreign Missions, and bring up the amount to the next session.

The committee on Finance made their report, which was unanimously adopted. (This report will be found incorporated in the Financial Statement.)

On motion, the Clerk was ordered to superintend the printing of five hundred copies of minutes, and was allowed ten dollars for his services.

On motion, the Clerk was directed to have the minutes printed at the Express office, in Monroe, N. C.

By the request of Elder J. Wheeler, Elder J. B. Hartwell was appointed to preach the Missionary sermon on to-morrow at 11 o'clock.

The following brethren were appointed delegates to the Baptist State Convention: J. L. Bennett, J. W. Davis, C. Austin, R. B. Gaddy, G. W. Harmon, R. T. Caudle, David Snider, E. B. Barrett, Jesse Wheeler, S. H. Parker, Jesse Phifer, Dr. E. A. Covington, Townly Redfearn, W. D. Gulledge, J. E. Austin, W. D. Webb, J. C. Austin, E. D. Huntley, E. L. Davis, J. A. Rivens, Asa Mac Helms, Wm. Bivens, N. W. Bivens.

The following resolution was then unanimously adopted:

RESOLVED, That the thanks of this body are due and are hereby tendered to the Meadow Branch church and community for their very liberal hospitality during this session.

On motion, adjourned to the time and place appointed.

Prayer, Elder J. B. Hartwell leading. Benediction by Elder W. F. Brasington.

E. L. DAVIS, MODERATOR.

W. D. WEBB, Clerk.

SABBATH.

The Missionary sermon was preached by Elder J. B. Hartwell from 1st Thessalonians 5th chap. and 10th verse, at the close of which a public collection was taken up for State missions, amounting to $19.44. Also, private contributions were made by many brethren and sisters for Foreign missions to Elder J. B. Hartwell, amounting to $30.41.

After one hour's recess the congregation re-assembled, and listened to a very impressive sermon, delivered by Elder J. E. King, from St. Mark, 14th chapter and first clause of 8th verse: "She hath done what she could."

APPENDIX.

CIRCULAR LETTER.

Your committee, appointed to write a circular letter to the churches of your body on Associational missions, and advise some Scriptural plan for immediate relief, respectfully submit the following:

DEAR BRETHREN:—Many around us have felt the great need of united action in going forward and possessing the land God's Providence clearly intimates he has given us. We propose to set before you as briefly as we can an idea of the destitution. First, on the north and west we have thirty miles square of God's earth, the soil of which was never impressed with the foot-print of a missionary Baptist minister. There are many grown people who never heard a Baptist sermon, and recently, at Matthews, many witnessed for the first time the immersion of believers. Last year, God put it into the hearts of a few of our ministers and brethren to visit this destitution. God has blessed their efforts and poured out his spirit, and three new churches are the result, with every needful indication for good in the future, as the report of our brethren who have labored in this field will confirm. Those few brethren have done what they could, and still anxious for the work to go on, and desire to see all our brethren and sisters doing what they can to strengthen those weak churches and extend the work, and we feel assured that if our brethren and sisters knew how many are anxiously desiring to have the word preached by Baptists, their willing hearts and ready hands would at once furnish the necessary means to those few and faithful, yet feeble brethren in this section, to have the gospel fully preached unto them. We feel assured that very soon self-sustaining churches could be reared, and they would extend the cause. With confidence in your willingness to come up to the help of the Lord, we recommend this plan: that the Association appoint at least one delegate, present from each church, to read or have read this circular to his church and insist on immediate action, each church choosing the way and amount to be given, and that the collection be made quarterly; the first collection to be made and forwarded to the Executive Board, Brother C. Austin, chairman, at Monroe, and brethren S. H. Parker and T. Redfearn. Where a better plan cannot be arrived at we suggest that those brethren thus appointed ask ten cents monthly or thirty cents quarterly from each member for this special object, it being consistent and in perfect harmony with God's word, as we are therein informed to lay by us in store as God prospers us, to support and advance the kingdom of God.

J. E. KING, Chairman.

The Association appointed the deacons of each church to press the claims urged in the Circular Letter.

FINANCIAL STATEMENT.

CHURCHES.*	Foreign Missions	State Missions.	Associational Missions.	Educational Board.	Pastor's Salary.	Other Objects.	Church Expenses.	Minute Fund.
Mt. Olive.........	$7 65	$ 6 70		47 05	$125 00			$ 4 ...
Monroe...........	25 66					$12 00	$ 47 19	2 ....
Faulks					17 00			1 50
Meadow Branch	7 50		18 25		75 00		148 00	3 10
Rocky River....					40 00	12 00		1 75
Shiloh'............								50
Mineral Springs								1 ...
Mt. Moriah......		2 60						1 25
Philadelphia.....								1 60
Waxhaw.........	1 00	1 75			75 00		2 75	1 75
Olive Branch....					79 55		15 00	3 10
Deep Creek......	3 15	2 00			130 00			3 ...
Elizabeth.........					40 00			2 ...
Bethel............	6 00				55 00	8 55	137 00	1 60
Rocky Mount...								1 55
Deep Springs....					62 50		5 50	1 40
Pleasant Plain..								1 10
Jerusalem........								50
Piney Grove.....								2 50
Wadesboro......	8 75	3 55			500 00	15 40	45 80	2 ...
Cedar Grove.....					25 00			1 ...
New Hope........								1 05
	59 71	$16 60	18 25	47 05	1234 05	$47 95	$401 24	$39 30

*Expense in some of the churches were left blank in the letters.

STATISTICS FOR 1878.

Sunday-School Statistics.

CHURCHES.	SUNDAY OF PREACHING.	Baptized.	By letter.	Restored.	Ex. by letter.	Excluded.	Deceased.	White males.	White females.	Colored.	Total.	SUPERINTENDENTS.	Months open.	Teach. & Offi.	No. scholars.	Av. att'nd'ce.	Kind Words.	Contributions
Mt. Olive....	Third				2	5	2	34	71		105	T. Redfearn.........	7	10	60	35	25	$ 8 15
Monroe...........	Every Sunday.	11	4	1	1	2	1	46	87		133	A. B. Candle........	12	16	150	100		40 00
Faulks	First............	1		1	8	3	2	22	45	1	68	....						
Meadow Branch...	Second..........	13	2			4	2	75	126	3	204	....						
Rocky River......	First............		1				3	14	29		43	C. P. Brooks.........	6	6	30	20		
Shiloh	Second..........	1			3			9	13		22	....						
Mineral Springs...	Second..........	2	1			3	2	13	27		40	....						
Mt. Moriah.........	....	4	4	1	1	4		18	30		48	K. C. Timmons.....	12					
Philadelphia..... ..	Fourth..........	3	4	1	3	7		41	86		127	Branch School						
Waxhaw	....		1	3	1	4		29	59		88	near Wadesboro.						
Olive Branch.......	Fourth..........	44	3	1	7	7		36	61	2	99	L. H. Covington	12	3	30	20	10	8 00
Deep Creek.........	....		1		8	11	3	44	97		141	S. T. Flake..........	6	6	60			
Elizabeth...........	Fourth..........	13	7	1				26	62	1	89	....						
Bethel...............	Fourth..........	1	3		2	1	1	18	25		43	....						
Rocky Mount......	Fourth..........	3	1	1	4			18	36	1	55	....						
Deep Springs......	Second..........	13	6	2				26	29		55	R. T. Candle........	5		60	30		
Pleasant Plain.....	....	1			7	5			31			....						
Jerusalem..........	....		3		1				20			....		1	15			
Piney Grove........	First......	2	8	5				16	14		30	R. B. Gaddy	12		106		85	
Wadesboro.........	Every Sunday.	11	6		4	4		35	66		101	G. W. Harmon......	12	9	80	40	25	35 60
Cedar Grove........	Second						1	5	10		15	....						
New Hope..........	First............	11	1	1			1	10	3		13	....			40	40		
		134	56	18	49	60	18	535	1032	8	1571			51	631			$91 75

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WALTER J. BOYLIN,

EDITOR AND PROPRIETOR, MONROE, N. C

MINUTES

—OF THE—

Twenty-Fifth Annual Session

—OF THE—

Brown Creek Baptist Association

—HELD WITH THE—

WADESBORO' CHURCH, ANSON COUNTY, N. C.,

OCTOBER 9TH, 10TH AND 11TH, 1879.

Compiled by **W. D. WEBB**, Clerk.

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1879.

OFFICERS OF THE ASSOCIATION.

MODERATOR:
E. L. DAVIS, Olive Branch, North Carolina.

CLERK:
W. D. WEBB, Deep Creek, North Carolina.

EXECUTIVE BOARD:
J. E. W. AUSTIN, R. B. GADDY, A. E. BENNETT, TOWNLY REDFEARN,
W. D. WEBB.

Churches, Pastors, Clerks and Clerks' Post-Offices.

CHURCHES.	PASTORS.	CLERKS AND THEIR POSTOFFICES.		
Mt. Olive	E. L. Davis	W. D. Gulledge,	White Store,	N. C.
Monroe	J. E. King	A. B. Caudle,	Monroe,	"
Faulks		J. G. Trull,	Monroe,	"
Meadow Branch	E. L. Davis	H. C. Moore,	Monroe.	"
Rocky River	E. L. Davis	S. H. McLendon,	Ansonville,	"
Shiloh	J. E. King	J. T. Benton,	Monroe,	"
Mineral Springs	E. L. Davis	S. Rushing,	Knott's Store,	"
Mt. Moriah	A. C. Davis	J. A. Lowry,	Brown Creek,	"
Philadelphia	A. C. Davis	J. M. Terrell,	Lane's Creek,	"
Waxhaw	David A. Snider	J. C. Saunders,	Cureton's Store,	S.C.
Olive Branch	J. L. Bennett	H. T. Baucom,	Olive Branch,	N. C.
Deep Creek	J. A. Bivens	W. D. Webb,	Deep Creek,	"
Elizabeth	J. A. Bivens	Joel Baker,	Mt. Croghan,	S. C.
Bethel	J. A. Bivens	A. Marsh,	Beaver Dam,	N. C.
Rocky Mount	C. C. Foreman	J. M. Broadaway,	Kendall's,	"
Deep Springs	J. L. Bennett	A. Phifer,	Beaver Dam,	"
Pleasant Plain	H. B. King	D. A. King,	Mint Hill,	"
Jerusalem	J. A. Bivens	Y. R. Parker,	Price's Mill,	"
Piney Grove	J. L. Bennett	R. B. Gaddy,	Polkton,	"
Wadesboro	G. W. Harmon	W. P. Covington,	Wadesboro,	"
Cedar Grove	R. H. James	J. W. Thomas,	Diamond Hill,	"
New Hope	J. E. King	M. C. Austin,	Olive Branch,	"
Centre	A. E. Bennett	John Green,	Cedar Hill,	"
Hopewell	David A. Snider	J. W. Dees,		

PROCEEDINGS.

WADESBORO, ANSON COUNTY, N. C., Oct. 9th, 1879.

The Brown Creek Baptist Association, pursuant to adjournment met with the church at this place in its twenty-fifth annual session.

Elder J A Bivens, according to appointment, preached the Introductory, from 1st Cor., 14th chapter and 24th verse.

After a suitable recess, the Association was called to order by Elder E L. Davis, Moderator of last session. Prayer by Elder A. E. Bennett.

The Moderator appointed Elder G. W. Harmon and Brother R. B. Gaddy Reading Clerks.

The letters from the churches were read and the names of delegates enrolled, as follows:

MT. OLIVE: A. Lowery, C. H Rivers.
MONROE: C. Austin, Darling Broom, Jas. Small.
FAULKS: J L Bennett, Jas. Manus, D A Snider.
MEADOW BRANCH: E L Davis, A C Davis, J A Bivens.
ROCKY RIVER: S H McLendon, R A Sykes, C F Brooks.
MINERAL SPRINGS: S Rushing, J C Thomas, I F Thomas.
SHILOH: R C Levister, B H Benton, J T Benton.
MT. MORIAH: M D Melton. J A Lowry, John Davis.
PHILADELPHIA: J M Terrell, J E Carelock, J L Autry.
WAXHAW: W McCorkle, J C Sanders.
OLIVE BRANCH: H T Baucom, A Moore, H F Davis.
DEEP CREEK: W D Webb, E D Huntley, J W Tarlton.
ELIZABETH: W H Horne, H G Hendrick, H T King.
BETHEL: W B Marsh, S D Moore, J D Parker.
ROCKY MOUNT: Alexander Boswell. A Smith, W M Broadaway.
DEEP SPRINGS: A Phifer. R T Caudle, J B Caudle.
PLEASANT PLAIN: H B King, D A King, S A Baker.
JERUSALEM: A J McLain, W H Glover.
PINEY GROVE: R B Gaddy, J J Austin, A E Bennett.
WADESBORO: Dr E A Covington, A J Ashcraft, L H Covington.
CEDAR GROVE: Jno Sikes, Shelby Baucom.
NEW HOPE: W B Smith, M C Austin, W E Smith.

[NOTE.—If an error has occurred in the list of delegates it may be accounted for by an oversight in the association in not having the roll called.]

A quorum being present the association proceeded to permanently organize, by electing Moderator and Clerk, Brethren S H McLendon and R B Gaddy acting as tellers. Elder E L Davis was again chosen Moderator and W D Webb, Clerk.

On motion, the Rules of Decorum were read.

The Baptist church at Center presented a letter, asking admission into this body. Satisfactory evidence of the orthodox faith and practice of this church being produced, on motion, the Center church was unanimously received, and the delegates, Jno. Green, W H Harris and J A Mills were subsequently recognized, the Moderator extending the right hand of fellowship.

The Moderator extended an invitation to visiting brethren, whereupon Elder H Hatcher, agent for the Biblical Recorder, and Elder B Sanders, from the Pee Dee Association, were cordially received.

The Moderator appointed the following committees:

ON FINANCE: A Lowry, Dr. E A Covington and E D Huntley.

ON REQUEST AND QUERIES: G W Harmon, R B Gaddy, J J Austin.

ON RELIGIOUS EXERCISES: The Pastor and delegates of this church.

Called for a report of corresponding messengers. Elder A E Bennett reported that he attended the Pee Dee association and was cordially received. No other attendance was reported.

On motion, the regular order of business was suspended to hear the report on Temperance. Eld. G. W. Harmon read the report, which was discussed by Brethren H. Hatcher, B Sanders and C Austin.

On motion, the report was adopted and ordered to be appended to the minutes.

REPORT ON TEMPERANCE.

Intemperance in the use of intoxicating drinks, is a great and growing evil. It is said that strong drink destroys more human beings than wars, famine and pestilence. It weakens and deranges the intellect, debases and supefies the moral nature, is detrimental to the physical being, is a fruitful source of crime, poverty and misery, and at last ruins the soul. To produce all this crime, poverty, misery and ruin, millions of dollars are annually expended. It is estimated that we expend for alcoholic drinks in the United States our whole cotton crop annually, or about five hundred thousand dollars more than our whole greenback currency. If this be true, is it not clear that every true philanthropist, as well as every christian should put forth earnest effort to check the terrible evil of intemperance? It is said that a man may be a dram drinker, and yet not a drunkard. This is true; yet men become drunkards by dram drinking, and the influence of a temperate drinker is more dangerous than that of the sot. Let church members, who habitually or occasionally walk into the barroom and take their dram, remember that their example may lead others to make the dangerous experiment of temperate drinking, and thus start on the downward road which will lead to the ruin of body and soul.

Brethren, look to your influence, and for your son's sake, for your country's sake, for your soul's sake, and for God's sake, beware how you tamper with the fire that burns the brain, burns the heart and will burn the soul in hell. Will a good man do, and deliberately continue to do, that which he knows is evil in its tendency and ruinous in its consequence? I write to you, brethren, in the name of God, in behalf of debased and miserable men and women, and in behalf of the youth of our country, and for their sake, I entreat you to abstain from making, using or selling spirituous liquors except strictly as a medicine. Respectfully submitted,

G. W. HARMON.

The regular order of business was resumed.

The Moderator appointed Elder J E King to write a report on Periodicals, and read before the body at the present session.

On motion, it was agreed that we meet at ten o'clock, a. m., adjourn at one, meet again at half after two, p. m., and adjourn at will.

On motion, adjourned. Benediction by Elder J E King.

FRIDAY MORNING, October 10th.

The association convened according to adjournment and spent a short time in religious exercises, conducted by Elder H. Hatcher.

The Moderator then called the association to order. Prayer by Elder J E King.

Brother J M Terrell asked leave of absence, which was granted.

Minutes of yesterday were read and approved.

Prof. L R Mills, from the Central Association, representing the Board of Education, was cordially received and invited to a seat with us. The regular order of business was suspended to hear the report of the committee appointed last session to visit Pleasant Plain church. Elder J E King, chairman of said committee, made the following report, which was adopted and the committee discharged.

DEAR BRETHREN: As your committee appointed last session to visit Pleasant Plain Church, we submit the following: We did. Friday before the first Sabbath in July, visit the church, and after a sermon on the subject of communion and the perseverance of the saints combined, call upon the church to declare her position relative to this doctrine, whereupon she did affirm her steadfastness in the Baptist view thereof, and whereupon we did council the church to try Rev. H B King, a member of her body, upon the charges preferred against him in the association, and report her action to this sitting of the association,

J. E. KING,
J. A. BIVENS.

On motion, the Moderator and Elder J L Bennett were appointed to act with the committee appointed to visit Pleasant Plain church, and investigate the charges against Rev. H B King, and report their action to this body during its present session.

Elder W G Rollins, from the Pee Dee and Brother W A Graham, from the South Fork Association being present, were cordially received.

Letters from Rocky Mount, Meadow Branch and Mt. Moriah were brought forward and read, and names of the delegates recorded.

Appointment of corresponding messengers:

MORIAH: A C Davis, A E Bennett, J L Bennett, J A Bivens.

PEE DEE: G W Harmon.

ROCKY RIVER: A C Davis, C Austin, J W Davis and J H Bivens.

WELCH NECK: T T Burch and John Baker.

It was moved and carried that the report on State Missions be made the special order of to-morrow at 10 o'clock.

On motion, it was agreed to make the report on Education the special order for 7:30 o'clock to-night.

The report on Periodicals was called for and read by Elder J E King. The subject was discussed by brethren H Hatcher, W A Graham and R B Gaddy, in which the claims of the Biblical Recorder were especially urged upon the brethren. Kind Words was also recommended as an excellent Sabbath school paper.

The report on Periodicals was then adopted and ordered to be appended to the minutes.

PERIODICALS.

DEAR BRETHREN: By your appointment to this duty I respectfully submit, that, forasmuch as experience and observation demonstrate the fact that the best informed are the most efficient in any and every enterprise, the church of Christ no less than the avocations of common life; and furthermore, that as Christians, our efficiency to serve the Master by our serving his church is commensurate with our information of the principles and workings of his church, therefore, it is apparent that we must increase in knowledge if we would advance in usefulness; hence, a medium of education is indispensable. The Biblical Recorder is, to the Baptists of the State, this medium. Therefore, every Baptist that does not avail himself of, it is but opposing his own spiritual growth in knowledge, and especially his usefulness in the service of Jesus. We cordially, for the same reason, recommend Kind Words for Sabbath Schools. J. E. KING.

Elder Hatcher was allowed ten minutes to take subscriptions for the Recorder.

On motion, the brethren were limited in their speeches to ten minutes the remainder of the session.

The delegates from the Baptist church at Hopewell presented a letter, asking admission into this body. Several of the brethren testified to the orthodox faith and practice of the church, when, on motion, it was unanimously received, and the delegates, Redick Pope and William Long, were cordially invited to seats with us.

The Moderator appointed Brother R B Gaddy to write a report on Ministerial Support, to be read before the association this evening, the writer for this subject appointed last session being absent.

Bro. Jno Bennett, visitor from the Pee Dee, was cordially received.

On motion, adjourned. Benediction by Elder H Hatcher.

EVENING SESSION.

Met pursuant to adjournment. The Moderator called the association to order, when prayer was offered by Elder A E Bennett.

Cedar Grove Church letter was read and the delegates enrolled.

Elder J J McLendon, messenger from the Pee Dee, was cordially received and invited to a seat with us The Moderator then appointed the following brethren to write on the subjects annexed to their names for next association:

Foreign Missions, Dr. E A Covington; State Missions, W D Webb; Ministerial Support, W D Gulledge; Education, R B Gaddy; Sabbath Schools, G W Harmon; Periodicals, A E Bennett; Temperance, J L Bennett; Duty of Deacons and Support of Poor, Culpepper Austin.

The Committee on Request and Queries made the following report, which was adopted:

DEAR BRETHREN: Your Committee on Request and Queries find that the following churches have invited this body to hold its next session with them, viz.: Olive Branch, Elizabeth, Monroe, Mt. Olive. Also the Monroe Church ask that this Association consider the importance of printing and distributing Rules of Decorum.

Respectfully submitted,
G. W. HARMON, Chairman.

The brethren then decided that this association hold its next annual session with the church at Olive Branch, Union county. N. C., commencing on Thursday before the second Sabbath in October, 1880, Elder A E Bennett to preach the Introductory sermon, and Elder G W Harmon his alternate.

Elder G W Harmon was appointed to preach the Missionary sermon on Sabbath at 11 o'clock. Elder J E King his alternate.

Elders C C Foreman and B H Carter, visiting brethren from the Rocky River Association, and Brother P F Morton, from the Pee Dee, were cordially received.

The report on Ministerial Support, prepared by Brother R B Gaddy, was read before the association. Pending its adoption, Prof. L R Mills discussed the subject, making a very impressive and feeling speech on the importance of sustaining the Christian ministry. Elder H Hatcher made an interesting talk on the same subject. The report was then adopted, and ordered to be appended to the minutes.

MINISTERIAL SUPPORT.

We are told in 1st Cor., 1st chap., and 1st v.: "For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." This then being God's appointed way to save souls, and the laborer, by an equally divine command, being worthy of his hire, it is then the duty of all Christians to pay of the means God has given them, to maintain and support those who administer to our spiritual wants. Our Creator loves a cheerful giver, and the liberal soul shall be made fat; and in truth we regard it as much a Christian's duty to pay for our preaching, as it is to attend church, and the failure to do so should be made a matter of discipline. It is generally said, poor preach poor pay, while we forget that poor pay makes poor preach. The steam engine is a perfect machine, but it will not run without fuel. A poor team can scarcely draw even a small load, but a well-fed team can scarcely be sufficiently loaded. Pay our preachers well, enable them to buy books, study their sermons well, and give us all their time in educating themselves for our benefit, and we will be surprised at the wonderful improvement in our ministry.

R. B. GADDY.

On motion, adjourned to 7½ o'clock to-night. Prayer by Brother W. A. Graham. Benediction by Elder H. Hatcher.

NIGHT SESSION.

Met according to adjournment. Prayer by Elder G. W. Harmon.

The special order for this hour was taken up.

The report on Education by W D Gullledge was read before the body. The subject was discussed by brethren W A Graham, L R Mills and R B Gaddy. Pending the adoption of the report, the following brethren pledged the amount annexed to their names to aid brother D M Austin in obtaining an education and preparing for the work of the ministry:

G W Harmon, $5.00; W D Gulledge, $5.00 (paid); J E King, $5.00; Mrs. Dr. Covington, $5.00; A E Bennett, $10.00; J L Bennett, $5.00; R B Gaddy, $5.00; Beecher Henry, $5.00 (paid); Geo. Huntley, $5.00; Sister Fannie Gaddy, $5.00; E L Davis, $5.00; Name not given, $5.00 (paid).

On motion, the pastor of each church in this association be requested to preach a sermon on Ministerial Education as soon as practicable, and take up a collection for the benefit of D M Austin.

On motion, Brother R B Gaddy was appointed Treasurer for the special funds collected for Brother D M Austin.

The report on Education was then adopted and ordered to be appended to the minutes.

REPORT ON EDUCATION.

It is a pleasing feature in our denominational progress that many of our people are beginning to realize the importance of better training, and are becoming more interested in general and ministerial education. Our colleges and schools are more largely attended now than they have been since the war. The time has been when, among the Baptists of our State, education was decidedly opposed by some, and by others it was unappreciated and unpopular; but it is hoped and believed that at this time there are very few who fail to see its advantages or entirely ignore its importance. But while great advancement has been made, yet much remains to be done in order to get our people to engage heartily in the cause of education and do their full duty in sustaining our educational interest. We live in a progressive age, and we must educate our children morally and intellectualy, if we do not want them to be hewers of wood and drawers of water for other people. Educated minds rule in almost every department of life. Positions commanding great influence are filled by those whose minds have been well trained. It has been shown time and again that the safest investment men can make of their money is to put it into the heads of their children. Surely Baptists should be strong advocates of education, believing as they do that no one has a right to dictate for another what shall be his religion Then each one must be able to search the Scriptures, and decide for himself as to what is revealed for his belief. Paul, in his letter to Timothy, says: "The things that thou hast heard of me, the same commit thou to faithful men who shall be able to teach others also." Doubtless young ministers at this day need instruction as much as did Timothy, and the faithful men whom he taught. Education will make more successful ministers of the Gospel and more efficient churches in the Sunday school work and missionary cause and in all of our other denominational enterprises.

Wake Forest College and Raleigh Female Seminary are recommended as institutions of learning worthy of, and deserving the patronage of the Baptists of our State.

Respectfully,
W. D. GULLEDGE.

On motion, adjourned. Benediction by Elder A. E. Bennett.

SATURDAY, October 11th.

At the appointed hour the association was called to order by the Moderator, when prayer was offered by Elder J. L. Bennett.

The business of the association was then taken up. Minutes of yesterday were read and approved.

Brother J. E. Ray, Secretary of State Mission and Sunday School Board, was present and cordially invited to a seat in this body. Brother F. P. Hobgood, from Raleigh Female Seminary, was also cordially received.

The report on Foreign Missions was called for and read by Eldre

EVENING SESSION.

At the appointed hour the association was called to order by the Moderator. The brethren sang a hymn, after which the business of the association was resumed.

The special order for this hour was the reading of the report on Sunday schools. The report was read, and Brethren Hatcher, Ray. Hobgood and Graham made excellent speeches in behalf of Sunday schools. The report was then adopted, and ordered to be appended to the minutes. The following is the report:

REPORT ON SUNDAY SCHOOLS.

The Sunday school now ranks among the most important institutions of the age. The Bible, its text book, presents a remedy for all human defects. What estimate shall be placed upon an institution that lays hold of the tender minds of the young, places them under the transforming influence of God's holy word, moulds them into good members of society, and prepares them for a life of usefulness here below—a hope for a blessed immortality when the work of life is done. Its importance to the church cannot be overestimated. By constant labor in this important field our spiritual interest is advanced, our zeal for the cause of Christ increased, and we are better prepared to discharge those Christian duties which we owe to our Maker. The Sunday school should have the sympathy, and (if possible) the personal co-operation of every member of the church, The pastor also should be thoroughly identified with it, to suggest, enstruct and encourage those who are engaged in the work. But while the Sunday school has its duties to perform, the Christian parents should not ignore the fact that a great responsibility rests upon them, for the religious training which they owe to their children at home around the fireside while their minds are tender and susceptible of receiving lasting impressions. There the children may be taught, and the lessons of piety instilled into their minds, and indelibly stamped upon their memory; and when this training is done properly it will fit and qualify them for active and useful laborers in the Sabbath school. In conclusion, we would say that a well conducted school is a blessing to the church, keeping its members actively engaged in the Master's work and building up his kingdom. It is a blessing to the community, introducing perishing souls to christian society, and teaching all the way and plan of salvation, and training them to lives of christian activity. Brethren, let us resolve to make the most earnest efforts to use this valuable appendage to our churches to advantage, and especially to look after the youth of the land—the hope of our church and nation—and admonish then to walk in the paths of obedience and virtue.

Respectfully submitted, **W. D. WEBB.**

On motion, each Sunday school in the association be requeste..

to send one delegate to the Anson Union to be held at Polkton on the fifth Sabbath in November.

The Committee on Finance made the following report, which was adopted:

REPORT OF THE COMMITTEE ON FINANCE.

Your Committee on Finance submit the following report:

Received for Minutes	$39.53
Received for Associational Missions	13.80
Received for Foreign Missions	5.00
Received On Old Pledge	1.00
Received on hands for Minutes last year	10.80
Total	$70.13

Respectfully submitted,
A. LOWRY, Chairman.

On motion, it was agreed to have 700 copies of Minutes printed, and that they be printed at the EXPRESS office in Monroe, N. C.

The Treasurer was authorized to pay to the Clerk money to cover the cost of printing the minutes; also ten dollars for his services as Clerk.

It was moved and carried that the Executive Board of the past year pay all funds in their hands (if any) over to the Executive Board appointed this session.

The Clerk was authorized to have the Constitution and Rules of Decorum of the Association published in the Minutes.

The following resolution was unanimously adopted:

RESOLVED, That the thanks of this body are due and are hereby tendered to this church and the friends and citizens of the community for the kindness and hospitality so abundantly extended during the session of this body.

On motion, adjourned to the time and place appointed. Prayer by Elder H. B. King. Benediction by Elder J. L. Bennett.

E. L. DAVIS, MODERATOR.

W. D. WEBB, Clerk.

SABBATH EXERCISES.

The missionary sermon was preached at 11 o'clock by Elder J. E. King, from Matt. 28 chap., 18, 19 and 20 verses, after which a collection was taken up, and resulted as follows: For State Missions, $61.00; Foreign Missions, $22.44; Sunday Schools, $6.60.

The amounts collected during the session for the above-named objects is included in the Sabbath collection.

Elder H. Hatcher preached in the Methodist church at 11 o'clock to an attentive congregation from 1st chap. 2d Timothy and 16, 17 and 18 verses.

CONSTITUTION.

We, the Baptist churches of Christ, composing the Brown Creek Association, having been received and baptized upon a profession of our faith in Christ, are convinced of the necessity of an association of churches in order to perpetual union among us, and thereby maintain a correspondence with each other and other associations of the same faith and order, agree and subscribe to the following rules, viz.:

Article 1. The association shall be composed of delegates chosen annually by each church belonging to the association; who, before taking their seats shall present certificates of their appointment or other satisfactory evidence, and each church shall be entitled to three representatives.

Art. 2. In the letters from the different churches shall be stated their number in full fellowship, received by letter, dismissed by letter, baptized, excommunicated and dead, during the last associational year.

Art. 3. The members thus chosen and convened, shall be denominated the Brown Creek Association, being composed of churches located between the Pee Dee and Morah Baptist Associations.

Art. 4. The association when convened shall be governed by a proper decorum.

Art. 5. The association shall have a Moderator and Clerk, who shall be chosen annually by members present.

Art. 6. Any church may be admitted into this association by petition and delegates, if upon examination found to be of the same faith and order, shall be welcomed to seats by the Moderator extending to them the right hand of fellowship.

Art. 7. All queries presented to this association shall be read once, after which a vote shall be taken upon the propriety of debating the same, and if a majority be of opinion that the said queries are not debatable, the same shall be withdrawn.

Art. 8. Every motion when made and seconded shall be considered, unless withdrawn by the mover.

Art. 9. We deem it necessary that we should have an associational fund for defraying the expenses of the same, and that it is the duty of each church, to make voluntary contributions for this purpose, which shall be forwarded by the delegates, and the amount thus contributed shall be deposited in the hands of the Treasurer, who shall be accountable to the association for the amount thus deposited, to be distributsd as the association may direct.

Art. 10. The Minutes of the association shall be read, corrected, and signed by the Moderator and Clerk before the adjournment of the association, except otherwise ordered by the body.

Art. 11. The association shall endeavor to furnish the churches with the Minutes as soon as practicable.

Art. 12. The association shall have power to provide for the general union of the churches, preserve a bond of communion, give them all necessary advice, in case of difficulty, and enquire into the cause why the churches fail to represent themselves at any time in the association.

Art. 13. The association may appoint members to transact such business as they think proper, and may act as its own Itenerant Board, until such time as the association shall etherwise direct.

Art. 14. The association shall have power to exclude any church which shall violate the rules of this association, or deviate from the orthodox principles of religion.

Art. 15. The association may invite ministering and other brethren who may be present, to seats with them, and to aid in their deliberations.

Art. 16. The association shall have power to appoint the time and place where the succeeeding association shall be held.

Art. 17. This Constitution may be altered at any meeting, a majority of two-thirds voting in the affirmative.

Rules of Decorum.

Article 1st. The business of the association shall be opened and closed with prayer by the Moderator, or some person on whom he may call to perform that service.

Art. 2. The Moderator and Clerk of the preceding year shall occupy their place until a new organization is effected.

Art. 3. In all elections for officers the balloting to be continued until one candidate obtains the majority of the whole.

Art. 4. The Moderator shall preside over the deliberations of the association; preserve order and propound fairly every question which may be presented for consideration, and ascertain and announce the decision. He shall always rise from his seat to take the vote of the association. He shall take no part in debate without first calling some other person to the Moderator's chair. He shall not vote except the association be equally divided, and in that case he shall give the casting vote. He shall decide all questions of order, and his decision shall be silently submitted to, unless a regular appeal be taken, and his decision be reversed by a majority of the association.

Art. 6. The Treasurer shall receive all monies of the association and pay them over by order of the same.

Art 7. No member shall address another by any other appellation than that of brother.

Art. 8. The names of the delegates shall be enrolled by the Clerk, and called over as often as the association may require.

Art. 9. No person shall speak more than twice on the same subject, without permission of the association through the Moderator.

Art. 10. No subject which has been decided shall be considered again during the same session, unless a member who voted in the majority shall move a reconsideration.

Art. 11. Every report offered, and resolution proposed to the association, and every amendment offered, shall be submitted in writing if required by the Moderator.

Art. 12. The association shall make all necessary arrangements for devotional services during the session.

Art. 13. The delegates present from a majority of the churches shall constitute a quorum for business.

Art. 14. All questions shall be decided by a vote of the majority of the members present.

Art. 15. No member shall absent himself from the association without permission from the Moderator.

Art. 16. At the opening of every annual meeting of this association these rules shall be read.

FINANCIAL STATEMENT.

CHURCHES.	Foreign Missions	State Missions.	Educational B'rd.	Pastor's Salary.	Other Objects.	Church Expenses	Minute Fund.
Mt. Olive.........	$2 27	$10 00	$	$125 00	$13 50	$	$ 3 00
Monroe............		5 00		300 00	15 00	50 00	2 25
Faulks.......... ..							1 70
Meadow Branch	6 85	5 50		40 00		15 02	3 23
Rocky River......		1 60			10 00	20 00	1 50
Shiloh.............				100 00	12 00	63 00	1 25
Mineral Springs.					1 00	40 00	1 00
Mt. Moriah......							1 00
Philadelphia.. ...				50 00			1 25
Waxhaw..........	5 00						1 25
Olive Branch.....				44 50	1 25	120 00	2 55
Deep Creek......	2 00	6 00		125 00		55 00	3 00
Elizabeth.........							1 50
Bethel		1 00			6 65	275 00	1 50
Rocky Mount...							1 50
Deep Springs....						4 00	1 65
Pleasant Plain..							1 05
Jerusalem.				14 80			75
Piney Grove.....						289 15	1 50
Wadesboro.......	17 02	10 14	5 00	450 00	26 03	23 22	2 00
Cedar Grove.....				25 00	5 00		1 00
New Hope......							75
Center					20 00	7 00	1 00
Hopewell.........				25 00			1 30

P. S.—Many of the letters do not show their church expenses for the year.

STATISTICAL TABLE.

Sunday-School Statistics.

CHURCHES.	SUNDAY OF PREACHING.	Baptized.	Rec. by letter.	Restored.	Dis. by letter.	Excluded.	Deceased.	Males.	Females.	Colored.	Total.	SUPERINTENDENTS.	Months open.	Teach. & Offi.	No. Scholars.	Av. At'dance	Kind Words.	Contibutions.
Mt. Olive........	Third...........	5	1		3	3	3	33	69		102	T Redfearn......	7	8	44	25	18	$15 05
Monroe..........	1st, 2nd & 4th.	1	8	3	7	34		33	71		104	J E King..........	12	17	150	92	24	33 59
Faulks......... ..	First............	11	1		1	2	1	29	43		72	....						
Meadow Branch	Second.........	12			3			79	131	3	213	J Perry...........	8	6	70	55	21	5 00
Rocky River.....	First............		1		5		5	11	26		37	C P Brooks.......	5	10	30	25	25	
Shiloh............	Second..........	7	3	9	3	2		14	24		38	W C Owen........	8		40	28	20	7 30
Mineral Springs.	Fourth..........	4	5		4	2	1	11	33		44	A Legget..........	5		40			5 00
Mt. Moriah......	....				4	1		16	28		44	....						
Philadelphia.. ...	Fourth......	2	1	2	3	7	2	34	86		120	....						
Waxhaw..........	Third...........					1	1	30	52		82	J A B L Hurley	6	4	30			
Olive Branch.....	Fourth......	23	4	4	5		1	44	83	2	129	H F Davis.......	3	8	35	25		
Deep Creek......	First.	15		1	1	1	3	48	101		149	S T Flake.........	6	6	47			
Elizabeth.........	Second.	7			1		1	27	66	1	94	T T Burch.........			79			
Bethel	Fourth..........	2	2				1	19	27		46	S H Parker.......		4	40			
Rocky Mount...	Third...........	3			1	1		16	37		53	....						
Deep Springs....	Second.........	5		1		2		28	31		59	B Bennett.........		3	40		10	4 50
Pleasant Plain..	First............	1			2	2		10	23		33	....						
Jerusalem.	Third...........		1					6	15		21	....						
Piney Grove.....	First............	8	10					24	31		55	R B Gaddy.......	12	5	105	65		
Wadesboro.......	Every Sunday.	5	2	1	2	4		35	66		101	G W Harmon....	12	10	80	40		44 83
Cedar Grove.....	Second.........							5	10		15	M L Staton.......	3	4	30	15	30	
New Hope......	First............	9			1	1		11	8		19	....						
Center	....										31	....						
Hopewell.........	First............							8	19		27	....						
		120	40	21	46	63	19	571	1080	6	1685		...	85	870	...	148	115 27

MINUTES

OF THE

TWENTY-SIXTH ANNUAL SESSION

OF THE

BROWN CREEK

Baptist Association,

HELD WITH THE

CHURCH AT OLIVE BRANCH, UNION CO., N. C.,

OCTOBER 7th, 8th and 9th, 1880.

Compiled by W. D. WEBB, Clerk.

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OFFICERS OF THE ASSOCIATION:

E. L. DAVIS, MODERATOR,................Olive Branch, North Carolina.
W. D. WEBB, CLERK,.......................Deep Creek, " "

EXECUTIVE BOARD:

R. B. GRADY, CULPEPPER AUSTEN. J. J. AUSTIN.

PASTORS AND CLERKS AND THEIR POST OFFICE.

CHURCHES.	PASTORS AND THEIR P. O.	CLERKS AND THEIR P. O.
Mt. Olive,.........	J. A. Bivens, Beaver Dam,	W. D. Gulledge, White St.
Monroe,...	J. E. King, Monroe,.........	A. B. Caudle, Monroe.
Foulks,......	J. L. Bennett, Monroe,......	J. G. Trull, Monroe.
Meadow Branch,	E. L. Davis,........	H. C. Moore, Monroe.
Rocky River,.....	W. Phifer, Olive Branch,...	S. H. McLendon, Anson'lle
Shiloh,.......	E. L. Davis,.......................	J. T. Benton, Monroe.
Mineral Springs.	A. C. Davis,.......................	S. Rushing, Knott's Store.
Mt. Moriah,.......	J. L. Bennett,.....................	A. Lowry, Brown Creek.
Philadelphia,.. ...	A. C. Davis, Beaver Dam,..	J. M. Terrell, Lane's Cr'k.
Waxhaw, ...	E. L. Davis, Olive Branch,	JCSanders,Cureton's St SC
Olive Branch,....	J. L. Bennett, Beaver Dam,	H.T. Baucom,Olive Branch
Deep Creek,......	J. A. Bivens, " "	W. D. Webb, Deep Creek.
Elizabeth,....	" " " "	J Baker, Melton's St., S. C.
Bethel,.......	" " " "	A. Marsh, Beaver Dam.
Rocky Mount,...	S. P. Marton, Rendall's,...	J. M. Broadway, Kendall's.
Deep Springs....	D. A. Snider, Beaver Dam,	A. Phifer, Beaver Dam.
Pleasant Plain,..	J.T. Brasington, Wadesboro	L. C. Morton. ....
Jerusalem, ...	....	....
Piney Grove,.....	W. B Harrell, Polkton,.....	R. B. Gaddy, Polkton.
Wadesboro,.......	G. W. Harmon, Wadesboro,	W. P. Covington, Wadesb'o
Cedar Grove,.....	J. W. Phifer,......................	J.W.Thomas,Diamond Hill
New Hope,.......	E. L. Davis,.......................	M. C. Austin. Rich'n Cr'k.
Center, ...	W. G. Rollins,..................	R. Harris, Center.
Hopewell, ...	D. A. Snider, Beaver Dam,	J. W. Dees, Oak Grove.
Hamer Creek,...	T. B. Newberry,...............	J Bowden, Erie Mills.
Macedonia,.	A. T. Latta, Monroe,.........	H. S. Presson, Monroe.
Mount Pleasant.	A. C. Davis,.............	J M Funderburk. Wolf P'nd

PROCEEDINGS.

Olive Branch Baptist Church,
Union Co., N. C., Oct. 7th, 1880.

The Brown Creek Baptist Association, pursuant to adjournment, met at this place in its twenty-sixth annual session.

Elder C. T. Bailey, from the Central Association, by request, preached the Introductory Sermon from Mat. v: 14. "Ye are the light of the world."

After a recess of one hour the Association was called to order by Elder E. L. Davis, Moderator of last session.

Prayer by Elder T. B. Newberry.

Elders J. E. King and G. W. Harmon were appointed Reading Clerks.

The letters from the different churches in the Association were read, which exhibited the following delegation:

Mt. Olive—A. Lowry, E. B. Barrett, W. E. Collins.
Monroe—C. Austin, J. E. King, J. E. W. Austin.
Faulks—J. L. Bennett, D. A. Snider, Wm. Little.
Meadow Branch—E. L. Davis, W. H. Bivens, N. W. Bivens.
Rocky River—J. E. Eford.
Mineral Springs—S. H. Hasty, William Hubbard, Isaac Pool.
Shiloh—J. W. Benton, Marion Pressly, J. P. Secrest.
Mt. Moriah—K. C. Simmons, J. A. Lowry, A. T. Green.
Philadelphia—J. W. Little, L. G. Parker, V. T. Chears.
Waxhaw—T. w. Sanders, W. Simms, C. H. Austin.
Olive Branch—J. W. Burns, G. W. Baucom, J. O. Griffin.
Deep Creek—W. D. Webb, C. D. Griffin, Charley Huntley.
Elizabeth—W. P. Baker, J, C. Baker, Hardy Hendrick.
Bethel—S. H. Parker, J A. Bivens, V. A. Ashcraft.
Rocky Mount—J. M. Broadaway, J. P. Hill, J. McIntire:
Deep Springs—Wm. Sinclair, H. Blackwell, R. T. Caudle.
Pleasant Plain—H. B. King, A. Helms, J. B. Shannon.
Jerusalem—Not represented.
Piney Grove—R. B. Gaddy, A. E. Bennett, J. J. Austin.
Wadesboro—G. W. Harmon, T. J. Polk, J. P. Boyd.
Cedar Grove—S. P. Curry, M. S. Russ.
Center—James Mills.
Hopewell—W. G. Long, M. Furr, M. R. Medlin.

A quorum being present, the election of officers was the next in order.

Breth. S. H. Parker and T. J. Polk were appointed Tellers.

Elder E. L. Davis was again chosen Moderator, and W. D. Webb re-elected Clerk.

The brother appointed to write on Foreign Missions being absent, Elder W. B. Harrell was appointed to write a report on this subject and read it before the Association before the close of this session.

The report on Sabbath Schools was called for. Elder G. W. Harmon (the writer) read the report, which was discussed by Elners Bailey, Pritchard, Harrell and Bro. C. Austin. After hearing some excellent speeches on Sunday Schools by these bretheren, the report was adopted.

REPORT ON SUNDAY SCHOOLS.

Almost all denominations of christians recognize the importance of the religious training and instruction of the young, and much time, money and labor are given to organizing and sustaining Sunday Schools in connection with their churches, and also in communities where there are no churches. The Sunday School is an institution of very great power and influence in the evangelization and civilization of the world. Its influence upon individuals, families, churches, communities and States cannot be estimated. Under God it has been the means of bringing untold blessings upon both young and old all over our land. Many of our most intelligent, pious and influential men and women received their first religious impressions in the Sunday School. Certainly it is our duty to teach the people the principles and duties of the religion of Christ; and there is no better time than in youth when the heart is tender and the mind susceptible. How important before erroneous principles are imbibed and numerous bad habits contracted we should plant the seeds of divine truth in the virgin soil, and endeavor to start the young in the way they should go.

The world is waking up. We are living in a restless, active, rnshing age, and as christians, as Baptists, it becomes us to be up and doing. Much has been done, but we have only begun the great work. Ever increasing facilities for travel and communication bring us under greater obligations to double our diligence and activity in behalf of the rising generation. At the last session of this body only fifteen of the twenty-four churches reported schools in active operation. Is it true that there are nine churches within the bounds of this Assocfation that are doing little or nothing for the religious training and instruction of the young people of their congregations? Can it be that so many of us are sitting down in idleness to see the young grow up in sin and folly? Shall we slumber and sleep while the enemy is busy in our homes and around our churches sowing the seed of evil principles and habits? Let it not be so. Let pastors and people resolve that when we come up to our next Association we will report at least twenty-four active working Sunday Schools within our bounds. There is no time to be lost; the fields are white unto the harvest inviting the reapers to come Who will enter and gather golden sheaves for garners in the skies?

Respectfully submitted,

G. W. Harmon.

It was moved and carried that the report on Education be taken up immediately after recess.

On motion, adjourned for one hour.

Benediction by Elder T. H. Pritchard.

Afternoon Session.

The Association met pursuant to adjournment.

Prayer by Elder W. B. Harrell.

The report on Education was called for. In the absence of Bro. R. B. Gaddy, who was appointed to write on this subject, the report was prepared and read by Elder T. H. Pritchard.

The writer then delivered an able and interesting address on the subject of Education, showing and proving that educated men in every department of business possessed superior advantages over the ignorant and unlearned.

At the close of his remarks pledges for the Board of Education were made, as follows:

Monroe Church, $5.00; Olive Branch, $5.00; G. W. Harmon, $10.00; Hamer Creek, $5.00; Mount Olive, $5.00; Meadow Branch, $5.00; Macedonia, $1.00; A. E. Bennett, 5.00; S. P. Curry, $1.00; V. T. Chears, $2.00.

$5.25 were raised by private collection.

The report on Education was then adopted, and appended to the minutes, as follows,

REPORT ON EDUCATION.

Your committee is of the opinion that as a State and as a denomination, it is our duty to promote as far as possible the cause of Education. For all experience has shown that work of missons, building up weak churches and preaching the unsearchable riches of Christ to those who are destitute or partially destitute of the Gospel. And shall they look in vain for help from those who are more favored with means and religious teaching to aid them in thus pushing forward the wheels of Zion and disseminating religious truth as we believe it to be taught in the Bible? We hope not.

While many of our brethren have contributed liberally to the cause of missions, we find the Board is still needing help to carry on the work. Brethren, life is fleeting, and it behooves us to work in our Master's vineyard while it is called to-day, for behold the night cometh when no man can work.

Respectfully submitted, W. D. WEBB.

On motion, adjourned for one hour.

Benediction by Elder W. B. Harrell.

AFTERNOON SESSION.

The Association convened according to adjournment.

The brethren sang a hymn, after which the business was resumed.

Elder J. E. King offered the following resolution, which was unanimously adopted:

Resolved, That this Association empower its Executive Board to mature a plan for collecting funds and substitute the same according to their own discretion.

Elder J. E. King offered the following resolution, which was adopted:

Resolved, That the different congregations in the Association be called upon annually to subscribe any amount they may feel willing to give for the support of those brethren who need assistance and such as are laboring in destitute places. The amount so raised and collected by the agent shall be reported to each every three months and forwarded to the Executive Board of this Association who shall pay it out proportionately to them, keeping a strict account of the same, and report annually to this body. All the money thus raised shall be reported to the Association and appear in the financial table of the minutes.

On motion, a collection was taken up, amounting to $12, to aid our venerable brother, Elder S. P. Morton.

On motion, the money thus collected be placed in the hands of Bro. J. P. Hill, and be expended for the benefit of Bro. Morton; also all collections taken up for this object and forwarded to the Executive Board be sent to Bro. Hill for the use of Bro. Morton.

The Moderator called for the report on Foreign Missions.

Elder W. B. Harrell read the following report, which was discussed by the writer, C. T. Bailey and J. E. Ray. The report was then adopted, and a collection taken up for Foreign Missions amounting to $8.50. The report is as follows:

REPORT ON FOREIGN MISSIONS.

The subject of Foreign Missions is one that need not be considered new to any body of christians on earth, especially by those who are called Missionary Baptists. That every christian should aid as far as possible in planting the Lord's Word in all fields and among all people by every means in his power, is a duty which none can deny. The Lord Jesus himself went about doing good, and carried the truth to all hearts wherever He went. His Apostles were in the highest sense missionaries and Foreign Missionaries, and but for their self-denying labors in the foreign fields, we perhaps might not now be rejoicing in the grace of God to us. Our brethren who are now laboring in Europe, Asia and Africa, and other portions of the world, need our sympathy, our help, and our prayers; and shall we withhold the means for their temporal support, while they minister in holy things to those who sit in darkness and in the region and shadow of death? The Lord forbid; and may He grant unto us all enlarged views and the devising of liberal things in this department of christian work.

Respectfully submitted, W. B. HARRELL.

The following resolution was added, by the writer, to the above report:

Resolved, That the cause of Foreign Missions is the cause of Christ, and to sustain the work of the Lord in foreign lands is to carry out the Divine command, "Go ye therefore," &c.; and further, that we will contribute of our means as the Lord has prospered us to spread the Gospel among the heathen.

Report on Temperance, prepared by Elder J. L. Bennett, was read by the writer. After remarks by Elders G. W. Harmon and A. E. Bennett, the report was adopted.

The following is the report:

REPORT ON TEMPERANCE.

Temperance should be regarded by all people, in all things, at all times and under all circumstances, as the great balance wheel or regulator by which our lives should be governed, because it is essential to health and happiness, peace and prosperity, long life and usefulness. Especially should we who are the children of God strive to live soberly, righteously and godly in this present evil world, that we may walk worthy of the vocation wherewith we are called, bearing the image of Christ. Then let us be temperate in all things, because our Father in heaven requires it of us, and because we cannot glorify God with our bodies and spirits which are His without it; and because of the great evils of intemperance from the use of intoxicating drink, the terrible consequences are too great to be estimated and too many to be enumerated, all tending to drift both body and soul to the great whirlpool of wretchedness and irretrievable woe, in which hundreds and thousands have gone far beyond hope or mercy. O, let us watch and pray, lest we enter into temptation, that we may shun the snares of intemperance which Satan has set that he may entangle our feet, that he may impeed our progress in the race set before us; and let us arise in the power of God's grace, which is sufficient, and tread all the powers of darkness down as the children of light, that we may walk in the light, letting our light so shine that others may see our good works and glorify our Father which is in heaven.

Respectfully submitted, J. L. BENNETT.

The committee on Request and Queries made the following report, which, on motion, was adopted:

DEAR BRETHREN :—Your committee on Request and Queries, find that the following churches have invited this body to hold its next session with them, viz: Monroe, Shiloh and Hopewell. The church at New Hope ask for assistance in completing their house of worship; and the church at Mount Pleasant desires the Association to supplement their pastor's salary to the amount of $25.00.

Respectfully submitted, G. W. HARMON, Chm'n.

The brethren then decided that this Association hold its next annual session with the church at Monroe, Union Co., N. C., commencing on Thursday before the second Sabbath in October, 1881.

Elder W. B. Harrell was appointed to preach the Introductory Sermon. Elder G. W. Harmon alternate.

A motion was made and carried, that Elders A. E. Bennett and J. E. King be made Life Members of the Baptist State Convention, and if our contributions entitle us to an additional member, that Elder J. A. Bivens be made a Life Member of that body.

On motion, a committee was appointed to write the history of the Brown Creek Association from its organization to the present time. Elder J. E. King was appointed to write the history and to be assisted by brethren S. H. Parker, Culpepper Austin and the Moderator.

It was moved and carried that the regular Order of Business be appended to the minutes of this session.

The Moderator appointed the following brethren as an Executive Board for the ensuing year: R. B. Gaddy, Culpepper Austin, and J. J. Austin.

On motion, all money remaining in the hands of the old Board be paid over to the Board appointed this session and be used as they think advisable.

On motion, the collection on to-morrow be used for State Missions and paid over to Bro. J. E. Ray.

On motion, it was agreed that we have a Sunday School Mass Meeting at 10 o'clock.

Elder T. H. Pritchard was appointed to preach at eleven o'clock on to-morrow.

The following brethren were appointed delegates to the Baptist State Convention, viz: A. E. Bennett, W. B. Harrell, G. W. Harmon, T. B. Newberry, E. L. Davis, J. E. King, C. Austin, A. Lowry, E. B. Barrett.

It was agreed that the Clerk have the minutes published where he sees proper, but the RECORDER office was recommended.

On motion it was agreed that all the minute fund be expended in printing and distributing the minutes, after deducting the Clerk's fees.

On motion the Clerk was allowed ten dollars for his services.

The committee on Finance made the following report, which, on motion, was adopted:

Your committee on Finance submit the following report:

Received for Minutes,	$ 45 10
Received for Associational Missions,	24 65
Received for Foreign Missions,	9 50
Received for State Missions,	6 50
Received for E. L. Davis,	19 10
Received on old pledges,	6 93
Total,	$101 78

For minute fund and other donations, see Financial Table.

A motion was made and carried to appoint the first Thursday in next March as a day of fasting and prayer, and after services at the churches, a collection be taken up for State Missions and forwarded to Bro. J. E. Ray.

Elder G. W. Harmon offered the following resolution, which was unanimously adopted:

Resolved, That the thanks of this body are due and are hereby tendered to this church and community for their kindness and generous hospitality in entertaining us during the session.

On motion, adjourned to the time and place appointed.

The brethren sing an appropriate hymn and take the parting hand. Prayer by Elder T. H. Pritchard. Benediction by Elder W. B. Harrell.

E. L. DAVIS, MODERATOR.

W. D. WEBB, *Clerk*.

Thus ended the twenty-sixth session of this body which was one of the most interesting that it has enjoyed for many years. Good feeling and harmony prevailed throughout the session. W. D. W.

SABBATH.

At ten o'clock the brethren met in Sunday School Mass Meeting. After short speeches by a number of the brethren, a collection for Sunday Schools was taken up amounting to $16.40.

At eleven o'clock the missionary sermon was preached by Elder T. H. Pritchard from 1st John, 1st ch. and part of the 7th verse: "The blood of Jesus Christ, His Son, cleanseth us from all sin." After which a collection was taken up for State missions amounting to $18.11.

Sunday afternoon Elder C. T. Bailey preached.

◆

REGULAR ORDER OF BUSINESS.

1. Introductory Sermon.
2. Association called to order.
3. Reading of the letters from the churches and enrolling the names of deleagets.
4. Election of Moderator and Clerk.
5. Admission of new churches.
6. Invitation to visiting brethren and Corresponding Messengers.
7. Appointment of committee on Finance.
8. Appointment of committee on Request and Queries.
9. Appointment of committee on Religions Exercises.
10. Report of Corresponding Messengers.
11. Appointment of Corresponding Messengers.
12. Reports: 1st, Missions; 2nd, Education; 3rd, Periodicals; 4th, Sabbath Schools; 5th, Ministerial Support; 6th, Temperance.
13. Appointment of Writers on Missions, Education, Periodicals, Sabbath Schools, Ministerial support and Temperance.
14. Missionaries report.
15. Appointment of place of next Association.
16. Appointment of preachers for next Association.
17. Report of committee on Finance.
18. Report of committee on Request and Queries.
19. Report of committee not elsewhere called for.
20. Deferred and unfinished business.
21. Miscellaneous business.
22. Adjournment.

FINANCIAL TABLE.

CHURCHES.	Foreign Missions	State Missions	Associa. Missions	Pastor's Salary.	Church Expen's	Mini'rial Educa'n	S. S. Board.	Indian Missions	Other Objects.	Minute Fund.	Total Contri-butions.
Mt. Olive,	$ 6 25	$25 05	$	$ 125 00	$20 95	$	$	$	$ 12 35	$ 3 00	$ 191 60
Monroe,		21 50		340 00	71 10		7 25		7,431 87	2 00	7.873 72
Faulks,				35 00	15 00				15 00	2 05	67 05
Meadow Branch,				103 50	1 65				2 70	4 00	124 35
Rocky River,									1 00	1 50	2 50
Shiloh.		5 00		75 00					1 00	1 50	82 50
Mineral Springs,										1 00	1 00
Mt. Moriah,										85	85
Philadelphia,	5 25								1 00	2 00	8 25
Waxhaw,				35 00						2 00	37 00
Olive Branch,		2 50							1 00	2 50	6 00
Deep Creek,	4 63	4 63	11 50	125 00	60 00	1 00				4 00	231 01
Elizabeth,			3 65							2 00	5 65
Bethel,		2 50	4 00	40 50	21 65				1 05	1 70	71 40
Rocky Mount,										1 00	1 00
Deep Springs,										1 90	1 90
Pleasant Plain,										1 00	1 00
Jerusalem,											
Piney Grove,	3 00			75 00	20 00				46 00	2 00	146 00
Wadesboro,	12 27	12 27		450 00	194 00	30 30	77	6 50	23 45	2 00	731 56
Cedar Grove,										1 00	1 00
New Hope,										1 00	1 00
Center,				50 00					1 66	1 25	52 91
Hopewell,	2 50			30 00						1 40	33 90
Hamer Creek,	2 50	2 50								75	5 75
Macedonia,										1 00	1 00
Mt. Pleasant,				25 00						70	25 70

STATISTICAL TABLE.

CHURCHES	SABBATHS OF PREACHING.	Baptized.	Rec. by let.	Restored.	Dis. by let.	Excluded.	Deceased.	Males.	Females.	Colored.	Total.	SUPERINTENDENTS OF SUNDAY SCHOOLS.	Mos. open.	Teach. & Off.	Number of Scholars.	Average attendance.	Kind Words	Other pap'rs	Contributions.
Mount Olive,.........	Third,.........	9	2	1	7	...	2	35	76	...	111	T. Redfearn,.........	7	8	55	30	20	25	$7 78
Monroe,.........	1st, 2nd and 4th,	11	13	1	12	1	3	33	83	...	116	J. E. King,.........	12	15	100	100	24	50	......
Faulks,.........	First,.........	9	..	2	2	1	1	31	52	..	83	Lewis Cremager,.........	6	6	50	40	12	..	2 00
Meadow Branch,.........	Second,.........	6	3	1	4	4	1	82	134	3	219	J. Perry,.........	8	5	75	40	..	..	.....
Rocky River,.........	First,.........	....	1	..	..	..	..	11	26	...	37	....	..	..	....	....	..	..	.....
Shiloh,.........	First,.........	15	1	13	2	1	..	25	41	..	66	....	..	.	....	....	..	..	.....
Mineral Springs,.........	....	....	3	..	..	3	..	10	33	..	43	....	..	..	....	....	..	..	.....
Mount Moriah,.........	Second,.........	3	..		2	1	2	16	26	..	42	K. C. Timmons.........	..	..	....	....	..	..	.....
Philadelphia,.........	Fourth,.........	12	3	..	1	3	1	41	89	..	130	....	..	..	....	....	..	..	.....
Waxhaw,.........	Fourth,.........	....	..	..	5	..	..	27	53	..	80	J. C. Sanders,.........	6	4	25	18	..	..	......
Olive Branch,.........	Fourth,.........	1	1	..	...	2	1	41	82	..	123	H. F. Davis,.........	3	6	60	30	...	40	4 75
Deep Creek,.........	First,.........	5	3	..	5	4	2	45	102	..	147	E. D. Huntly,.........	...	4	68	....	25	..	.....
Elizabeth,.........	Second,.........	2	2	..	7	1	1	25	63	1	89	....	..	..	....	....	..	..	......
Bethel,.........	Fourth,.........	....	3	..	5	..	..	18	26	..	44	S. H Parker,.........	11	5	30	25	16	..	4 53
Rocky Mount,.........	....	...	..	1	..	..	..	17	37	...	54	....	..	.	35	30	..	..	.....
Deep Springs,.........	Second,.........	6	1	..	..	..	1	....	......	...	67	....	..	..	....	....	...	.	.....
Pleasant Plain,.........	Second,.........	7	..	..	..	1	..	11	26	..	37	L. C. Morton,.........	..	..	90	....	..	..	......
Jerusalem,.........	....	....	..	..	..	..	..	...	......	..	......	....	...	...	....	....	..	..	...
Piney Grove,.........	First and Third	4	4	..	..	1	..	28	29	...	57	R. B. Gaddy,.........	12	6	110	77	70	30	...
Wadesboro,.........	Every,.........	2	2	..	3	1	..	35	66	..	101	G. W. Harmon,.........	12	10	125	70	35	20	.....
Cedar Grove,.........	Second,.........	....	..	1	..	..	..	6	10	..	16	....	..	....	....	....	..	..	.....
New Hope,.........	Third,.........	.....	..	..	..	1	..	9	8	..	17	....	..	..	....	....	..	..	.....
Center,.........	....	3	7	..	..	..	...	14	26	..	40	R. D. Thompson,.........	...	5	46	28	..	73	13 50
Hopewell,.........	First,.........	13	7	..	4	1	..	13	28	..	41	....	..	..	...	....	..	..	.....
Hamer Creek,.........	....	....	..	..	...	..	..	12	11	..	23	....	12	6	30	30	..	..	.....
Macedonia,.........	Third,.........	....	..	..	..	.	..	6	7	..	13	A. Funderburk,.........	6	7	54	24	.	..	.....
Mount Pleasant,.........	Third,.........	.....	..	..	..	..	..	8	6	..	14	....	..	..	....	....	...	..	.....
Total,......		108	56	20	59	26	15	599	1,140	4	1,810								

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OF THE

TWENTY-SEVENTH ANNUAL SESSION

OF THE

BROWN CREEK

Baptist Association,

HELD WITH THE

Church at Monroe, Union County, N. C.,

October 6th, 7th and 8th, 1881.

Compiled by W. D. WEBB, Clerk.

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Officers of the Association:

R. B. GADDY, MODERATOR……………………Polkton, North Carolina.
W. D. WEBB, CLERK…………………………Deep Creek, " "

Executive Board:

DR. E. A. COVINGTON, JOHN BENTON, M. H. LINDSAY,
S. D. MOORE, JOHN P. BOYD.

Pastors and Clerks and their Post Offices:

CHURCHES.	PASTORS AND THEIR P. O.	CLERKS AND THEIR P. O.
Mt. Olive	J. A. Bivens, Beaver Dam	W. D. Gulledge, White's St.
Monroe	J. E. King, Monroe	A. B. Caudle, Monroe.
Faulks	J. L. Bennett, Beaver Dam	G. W. Pounds, "
Meadow Branch.	E. L. Davis, Olive Branch	H. C. Moore, "
Rocky River	G. O. Wilhoit, Ansonville	S. H. McLenden, Anson'lle.
Shiloh	A C. Davis, Olive Branch.	J. T. Benton, Monroe.
Mineral Springs	D. A. Snider, Beaver Dam	S. Rushing, Knott's Store.
Mt. Moriah	D. B. Smith	J. W. Davis, Brown Creek.
Philadelphia	J. L. Bennett, Beaver Dam	J. M. Terrell, Lane's Creek.
Waxhaw	B. King, Matthews	JCSanders,Cureton's St,SC
Olive Branch	E. L. Davis, Olive Branch	H. T. Baucom, Olive Bra'ch
Deep Creek	J. A. Bivens, Beaver Dam	W. D. Webb, Deep Creek.
Elizabeth	J. L. Bennett, " "	J. Baker, Mt Croghan, S. C.
Bethel	J. A. Bivens, " "	A. Marsh, Beaver Dam.
Rocky Mount	C. C. Foreman, Ford	J. M. Broadway, Kendall's.
Deep Springs	D. A. Snider, Beaver Dam	A. Phifer, Beaver Dam.
Pleasant Plain	J. J. McLendon, Matthews	L. C. Morton, Matthews.
Jerusalem	…………	…………
Polkton	W. B. Harrell, Monroe	R B. Gaddy, Polkton.
Wadesboro	G. W. Harman, Wadesboro	W.P.Covington,Wadesboro
Cedar Grove	J. W. Phifer, Polkton.	J.W.Thomas,Diamond Hill.
New Hope	…………	…………
Center	…………	R. Harris, Center
Hopewell	D. H. Snider, Beaver Dam	J. W. Dees, Oak Grove.
Hamer Creek	T. B. Newberry, Mt.Gilead	T. A. Gardner, Eric Mills.
Macedonia	J. T.Brasington,Wadesboro	W. Baker, Monroe.
Mount Pleasant	A. C. Davis, Olive Branch	J. M. Funderberk, Wolf P'nd
Cross Roads	J. J. Beasley, Monroe	C. A. Helms, Monroe.
Matthews	J.T.Brasington,Wadesboro	J.A.B.L Hurly, Matthews.

PROCEEDINGS.

Monroe Baptist Church,
Union Co., N. C., October 6th, 1881.

The Brown Creek Baptist Association met with the church at this place in its twenty-seventh annual session.

Elder W. B. Harrell preached the Introductory sermon from Isaiah, 52d chapter, 1st verse, "Awake, awake, put on thy strength, O Zion."

The Association was then called to order. Prayer by Elder A. T. Latta.

The list of churches was called, and the letters read by Elder J. E. King and Brother V. T. Chears, and the delegates enrolled as follows:

Mt. Olive—T. Redfearn, A. Lowry, J. A. Gathings.
Monroe—J. E. King, D. Broom, J. Q. McManus.
Faulks—D. A. Snider, G. W. Pounds, J. H. Collins.
Meadow Branch—E. L. Davis, J. C. Williams, Henry Bivens.
Rocky River—R. A. Sikes, W. H. Bivens.
Shiloh—B. H. Benton, E. L. Benton, W. J. Sutton.
Mineral Springs—S. Rushing, F. E. Flake, J. F. Thomas.
Mount Moriah—K. C. Timmons, M. D. Melton, W. R. Massey.
Philadelphia—V. T. Chears, L. G. Parker, J. P. Horne.
Waxhaw—W. B. Simms, Thos. Adams, S. Godfrey.
Olive Branch—G. W. Baucom, J. O'Griffin, T. Phillips.
Deep Creek—E. D. Huntley, W. D. Webb, A. C. Teal.
Elizabeth—Joel Baker, W. D. Baker, H. T. King.
Bethel—J. A. Bivens, J. W. Bivens, S. D. Moore.
Rocky Mount—J. D. Hill, A. Smith, C. H. Broadaway.
Deep Springs—M. F. Phifer, J. H. Griffin, R. T. Caudle.
Pleasant Plain—L. C. Benton.
Jerusalem—Not represented.
Polkton—J. J. Austen, R. B. Gaddy, J. W. Davis.
Wadesboro—E. A. Covington, T. J. Polk, H. Brown.
Cedar Grove—J. W. Thomas, W. H. Porter.
New Hope—Not represented.
Center—M. V. Carter, Wm. Caudle.
Hamer Creek—T. B. Newberry, T. A. Gardner, F. F. Scarboro.
Macedonia—Aaron Cook, Wellington Baker, A. N. Funderburk.
Mount Pleasant—J. M. Funderburk, L. A. Osborn.

There was a quorum of the churches represented.

The election of officers being next in order, the Moderator appointed Brethren T. Redfearn and J. A. Bivens to receive the ballots for Moderator, and Brother R. B. Gaddy to receive the ballots for Clerk.

Elder E. L. Davis declined a re-election.

Brother R. B. Gaddy was chosen Moderator, and W. D. Webb again elected Clerk.

The Moderator, on taking his seat, said that he regretted very much that the health of Elder E. L. Davis, who had served the body so faithfully for a number of years, was such as to make it necessary for him to decline a re-election.

The Moderator invited churches seeking admission into this Association to present their letters.

An application was made by Matthew's church, with a letter from the Rocky River Association.

On motion, this church was unanimously received, the Moderator extending the right hand of fellowship to the delegates, viz: W. P. Williams, W. M. Johnson and M. H. Lindsay.

The Moderator extended an invitation to visiting brethren and corresponding messengers.

Elders J. B. Boone, T. J. Rooke and Brother H. L. Hinson, messengers from the South Yadkin, were cordially received.

Brother S. J. Rowel, from the Rocky River Association, was cordially received.

Elder J. M. Garrison, visitor from the Moriah, was cordially received and invited to a seat with the body.

The following committees were appointed:

On Finance—A. Lowry, T. Redfearn and J. E. W. Austen.

On Requests and Queries—J. E. King, W. B. Harrell and William Johnson.

On Religious Exercises—Elders W. B. Harrell, J. E. King and the deacons of this church.

Elder J. B. Boone was appointed to preach to-night at half past seven o'clock.

On motion, adjourned till 9½ o'clock to-morrow. Prayer by Elder J. B. Boone.

At the appointed hour, Elder J. B. Boon announced his text and preached an interesting discourse from 1st Peter, 1st chapter, 12th verse.

Friday, October 7th.

The Association met pursuant to adjournment.

The brethren spent half an hour in religious exercises, conducted by Elder J. B. Boone.

At the hour of 10 o'clock, the Association was called to order by the Moderator. Prayer by Elder T. J. Rooke.

Several churches, not represented yesterday, brought in letters, which were read and the names of the delegates enrolled.

Two letters from the Pleasant Plain church having been brought before the body, the Moderator appointed Elders J. E. King and W. B. Harrell to examine said letters and report what disposition should be made of them.

The brethren hastily examined the letters, and made the following report, which was adopted:

Resolved, That this Association receive the letter and delegates read before the body yesterday as the true delegates, and receive the statistics and money reported in the letter to-day, returning the complaint embraced in the first letter, back to the church.

J. E. King,
W. B. Harrell.

Elder W. B. Harrell offered the following resolution, which was unanimously adopted:

Resolved, That we have three sessions daily. Praise meeting 9½ o'clock a. m. The Association called to order at 10 a. m., adjourn at 12 o'clock. Meet again at 2, and adjourn at 4½ o'clock p. m. Night, the Association called to order at 7½ o'clock and adjourn at 9 o'clock p. m. That the report on Education be made the special order for Friday night session. Speakers on the subject: Elders E. L. Davis, J. B. Boone and T. J. Rooke twenty minutes each, other brethren limited to 10 minutes. Saturday night session—Reading the report on Sabbath Schools. Speakers to open the discussion: Elders J. A. Bivens and W. B. Harrell. Speakers limited as on the foregoing report. Sunday School mass meeting at 10 o'clock, Sunday morning, three speakers to be chosen by the committee on Religious Exercises.

Elder A. T. Latta, from the Moriah Association, being present, was cordially invited to a seat with the body.

REPORT OF CORRESPONDING MESSENGERS.

Elders A. C. Davis, J. A. Bivens and J. E. King visited the Rocky River and was cordially received. Moriah no attendance reported.

Reports being next in order, the Moderator called for a report on periodicals. There being no written report, Elders J. B. Boone, E. L. Davis and others made interesting remarks upon the subject, and especially did they recommend the *Biblical Recorder* as a paper eminently deserving the patronage of the brethren.

Elder J. L. Bennett was appointed to write an essay on State Missions and read the same before the body Saturday

Bro. W. H. Bivens asked leave of absence, which was granted.

On motion, adjourned, congregation singing "Praise God from whom all blessings flow," &c. Benediction by Elder Wm. B. Harrell.

Afternoon Session.

The Association convened at the hour appointed, the brethren singing "Jesus lover of my soul," &c., after which the business of the Association was resumed.

The Moderator called for the report on Foreign Missions, which was read by Elder J. E. King. After interesting speeches by Elders J. B. Boone and E. L. Davis and the writer, a collection was taken for Foreign Missions amounting to $11.28. The report was then adopted and reads as follows:

REPORT ON FOREIGN MISSIONS.

The Foreign Mission Board of the Southern Baptist Convention has between 45 and 50 Missionaries in China, Italy and Africa. The divine blessings in a remarkable and unprecedented manner since the days of the Apostles, have attended the efforts of these devoted, toiling, sacrificing laborers of Jesus, and our God, through their instrumentality, has added thousands to the churches. The Mission Board is our direct agent by which we can extend to these toiling brethren and sisters our co-operation, sympathy, our means, and our prayers. Shall we withhold? Dare we to forbear rendering them that aid which God has been pleased, in His grace and providence, to enable us to bestow; professingly acknowledging that God requires it, as well as it is our duty to perform it, without provoking thereby the displeasure of our Father. Then brethren, let each pastor and Sunday School superintendent and teacher bring and keep this great interest before the minds of those committed to their watch-care by information as to facts and exhortations as to duty.

Respectfully submitted, J. E. King.

Report on Temperance, by Elder A. E. Bennett, was read before the Association. After remarks by Elder W. B. Harrell, the report was adopted, and reads as follows:

TEMPERANCE.

By this we do not mean simply abstaining from intoxicating drinks, but the immoderate indulgence in any evil, and every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible.

Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life—a lover of hospitality, a lover of good men, sober, grave, temperate.

A christian's life relates not simply to himself, but his example and influence should strengthen others. A certain thing may not be harmful in itself, still it may have its bearing upon a weak brother. or a sinful neighbor. And if meat make my brother to offend, I will eat no meat. But I keep under my body and bring it into subjection, lest by any means, when I have preached to others, I myself should be a castaway. "To the weak became I as weak that I might gain the weak." "I am made all things to all men that I might save some." Yes that I might save some, that is the key note of a christian's life to save some. How necessary then for a christian to walk uprightly before the Lord.

Temperate in life, temperate in social pleasures, temperate in eating, temperate in drinking. And as I stand on the verge of the grave, I beg the younger members of our body, who will soon take our places, to be temperate in all things.

Respectfully submitted, A. E. BENNETT.

The following brethren were appointed corresponding messengers to sister Associations:

Pee Dee—E. L. Davis, J. A. Bivens, E. A. Covington, A. C. Davis, I. W. Thomas and T. Redfearn.

Moriah—John Funderburk, V. T. Chears, A. C. Davis and J. L. Bennett.

Rocky River—D. A. Snider, R. A. Sikes, J. W. Davis, L. C. Morton, J. J. McLendon and J. P. Hill.

WRITERS FOR NEXT ASSOCIATION.

State Missions—A. C. Davis.
Foreign Missions—J. A. Bivens.
Associational Missions—D. A. Snider.
Periodicals—John Benton.
Education—M. H Lindsay.
Temperance—W. S. Johnson.
Sabbath Schools—John P. Boyd.
Ministerial Support—Culpepper Austen.

The following brethren were appointed delegates to attend the Baptist State Convention, viz:

Elders E. L. Davis, A. E. Bennett, J. A. Rivens, W. B. Harrell and brethren E. A. Covington and J. T. Benton.

The Committee on Requests and Queries made the following report, which was adopted:

Your committee on Request and Queries respectfully submit the following: The church at Mount Pleasant request this Association to supplement their pastor's salary with $25; Rocky River church request the prayers of the body for their growth in grace.

We also find that Bethel, Mt. Olive, Shiloh and Rocky Mount churches each invite this body to hold their next annual session with them.

Acting upon the request of the churches, the vote of the body was taken and decided to hold their next session with the church at Mount Olive, Anson county, N. C., commencing on Thursday before the second Sabbath in October, 1882.

Elder J. L. Bennett was appointed to preach the Introductory Sermon. Elder E. L. Davis the Missionary Sermon on Sabbath; Elder J. E. King his alternate.

On motion, adjourned to 7½ o'clock to-night. Benediction by Elder T. J. Rooke.

NIGHT SESSION.

The Moderator called the Association to order at the hour appointed. Prayer by Elder J. A. Bivens.

The Report on Education which was made the special order for this hour, was read by Elder W. B. Harrell.

Pending the adoption of the report interesting speeches on the subject by Elders E. L. Davis, J. B. Boone, T. J. Rooke and the Moderator, after which a collection was taken up to assist Bro. D. M. Austen in his studies at Wake Forest College, amounting to $11.55. The report was then adopted, and reads as follows:

REPORT ON EDUCATION.

The advantages of education. "Knowledge is power," is an ancient maxim, and we would say that education is power also; but education and knowledge both may be not only a power but a blessing or a curse, according as they are used for the benefit or injury of the race. We purpose therefore, to speak in this paper only of education in its better aspect, and to notice briefly some of the advantages, blessings and benefits which flow from the possession of a cultivated mind and heart, for both the heart and the mind must be brought under the restraining and controlling influence of a liberal culture in order to realize the advantages of such attainments. The man of information whose mind has been trained by a diligent study of the arts and sciences, under competent and conscientious instructors, takes enlarged, broad and liberal views of life, as well as the purposes, aims and objects of his creation. He has a better idea also of his duty to his God and to his fellows in the great drama of human life, and in a large measure is set free from the narrow, contracted and bigoted opinions, notions and ideas so manifest in the man of few opportunities, whose circle of knowledge is limited by the boundary of his own domestic homestead. But education, to be true and commendable in all respects, necessarily includes heart training, heart instruction. heart culture, as well as the cultivation of the mind and intellect, and this will apply to all cases of individuals; to our children, our church members, our ministry, all, all should be taught, all should be possessed with the benign influences of the school master's art to place our children and wards under competent instructors, that they may be able, when they arrive to years, to take an honorable and respectable position in life when we have passed away, is a most imperative duty; and to fail to do this for them is to commit a most grievous and sinful wrong against the very purpose and object of their creation. Ignorance is the mother of superstition, and it is the fruitful source also of the belief in witchcraft, visions, dreams, voices, ghosts and hobgoblins, and those who have been raised by their educational training so as never to have known such things, can have no just conception of the power and hold this belief has upon the untutored minds of the masses at large. Even those who believe in the religion of our blessed Saviour but who have little education are largely influenced in this regard and rely almost as much upon impressions, moods and signs as upon the doctrines taught in the sacred scriptures. The people must be lifted out of the darkness of all such unscriptural, debasing ideas, views and opinions by the light of truth, and truth can do its legitimate work only as the mind and heart are capable of receiving it through able and godly instructors. In short, our youth must have educated fathers and mothers, and educated fathers and mothers will require able teachers for their children in the primary schools, the academies and colleges, and these will send forth in turn an educated host of sons and daughters who, when converted by God's grace to the faith of the gospel, will and must of necessity demand of those who stand up as ambassadors of Jesus and who proposes to minister in holy things, that they should be men of parts, men who refuse profane and old wives' fables, men who shall hold fast the form of sound words, and men who shall study to show themselves approved unto God, workmen that needeth not to be ashamed and thoroughly furnished unto all good works. J. B. HARRELL.

On motion, adjourned, benediction by Elder J. E. King.

SATURDAY, October 8th, 1881.

Met pursuant to adjournment, and the brethren spend half an hour in religious exercises, conducted by Bro. John E. Ray, after which the business of the Association was taken up.

The Minutes of previous day were read and approved.

Bro. J. E. Ray, Secretary of the State Mission Board, and Prof. Poteat, of Wake Forest College, were introduced and cordially invited to seats.

Letter from Olive Branch church was brought in, read and the names of the delegates enrolled. Also a letter from the Old Cross Roads which has been revived, with a request to be admitted into the Association. After reading the letter, on motion, the church was admitted to membership, the Moderator extending the right hand of fellowship to the delegates.

Report on State Missions, according to previous arrangements, was read by Elder J. L. Bennett.

Bro. J. E. Ray made a highly interesting and entertaining speech on the subject of missions, giving a detailed statement of the operations of the Board and the unprecedented success of its work in the various fields occupied. At the close of his remarks a collection for Foreign Missions was taken up, amounting to $33.20.

Elder J. B. Boone followed with an interesting speech on missions and asked for a contribution to aid in completing the house of worship at Salisbury; the sum of $14.00 was raised for that purpose.

Report on State Missions was then adopted and ordered to be appended to the Minutes, as follows:

REPORT ON STATE MISSIONS.

We need not use any argument to prove that missions have God for their author and the salvation of man the object. Jesus taught both by example and precepts that through and by the work of missions life, light and liberty should go to a lost and ruined world. Therefore we see Jesus, though he was rich yet for our sakes he became poor, that we through his poverty might be rich. While here on his mission he was subject to and complied with everything necessary to reach and save us. We see him fully consecrated to the work of missions. Then we may see enough in the example of our Saviour to prompt us to faithfulness and activity in the great work before us in our own State and under our own observation and also in his broad commission to all the world. For our encouragement let us remember God's promises to us, to be with us, he has not, is not nor will not be slack concerning his promises. Let us look back just a few years and see how God has so peculiarly blessed our efforts in this great work of missions, and let us take hold with increased faith and renewed energy in the work of Christ, commencing around our own hearths and at our doors. If our Association and State was fully awake and alive in the great work, the light would so shine that even the benighted heathen in distant lands would see and feel the preciousness of Jesus. Oh, then let us be concerned in the work and subject of missions, that our State Board may be supplied with means that the desert may blossom as the rose, the heathen be given for an inheritance and the uttermost parts of the earth for a possession.

Respectfully submitted, J. L. Bennett.

The report on Ministerial Support, prepared by Elder J. A. Bivens, who was absent on a funeral occasion, was read by Elder J. E. King. Professor Poteat made an interesting speech upon the report.

The hour having arrived to adjourn the subject was continued for the evening. Benediction by Elder J. E. King.

Afternoon Session.

At the hour appointed the Moderator called the Association to order, prayer by Elder E. L. Davis.

The subject of Ministerial Support was resumed; after some interesting remarks by Dr. E. A. Covington, the churches were called upon to state what they would endeavor to raise for the Board of Education for the benefit of young preachers at Wake Forest College during the next Associational year. The delegates responded as follows:

Mt. Olive $10; Monroe $10; Meadow Branch $10; Shiloh $5; Mineral Springs $5; Philadelphia $5; Dr. E. A. Covington paid $10; Hamer Creek $5; Deep Creek $10; Elizabeth $5; Bethel $5; Rocky Mount $3; Pleasant Plain $5; Polkton $5; Center $5; Macedonia $3.

The report was then adopted and appended to the minutes as follows:

MINISTERIAL SUPPORT.

We believe this subject to belong to the laity. We therefore recommend each brother and sister to read prayerfully the 9th chapter of 1st Corinthians, in which we have the duty, also the 16th chapter, in which we have the plan. Respectfully submitted,

J. A. BIVENS.

The Executive Committee of this Association made the following report, which was adopted:

REPORT OF THE EXECUTIVE COMMITTEE.

We, the Executive Committee of the Brown Creek Association, beg leave to make this, our annual report.

Amount received of former Committee and other sources for home missions:

From T. Redfearn,		$50 15
From J. E. W. Austen,		24 65
By Rev. J. L. Bennett:		
From Faulks church,		6 25
From Deep Creek,		50
Total,		$81 55
Expended for Missionary labors:		
To Rev. A. C. Davis,	$25 00	
To Rev. J. W. Davis,	15 55	
To Rev. J. E. King,	40 00	
		$80 55
Leaving as balance in our hands,		$1 00

Respectfully submitted,

J. J. AUSTEN,
C. AUSTEN,
R. B. GADDY,
Committee.

The Moderator appointed the following brethren as an Executive Board for this Association the ensuing year: Dr. E. A. Covington, John Benton, M. H. Lindsay, S. D. Moore, John P. Boyd.

Elder J. E. King moved that the Executive Board be requested to furnish the clerk of each church in the Association with printed blanks to make out their letters to the Association. Adopted.

Brother J. D. Hill stated that $12.00 were placed in his hands at our last Association, and that he had received $9.85 since to assist our aged brother, Elder S. P. Morton, all of which had been applied for his relief. Bro. Hill also stated that the church at Rocky Mount had pledged $4.00 for Associational Missions, to be paid during the year.

Elder J. E. King offered the following resolution, which was unanimously adopted:

Resolved, That the Association appoint a standing Presbytery and that the churches be requested to call this Presbytery to examine and ordain all candidates for the ministry.

The Moderator appointed the following brethren, to-wit: Elders J. E. King, W. B. Harrell, E. L. Davis, N. R. Pittman and A. E. Bennett.

The Committee on Finance made the following report, which on motion, was adopted:

REPORT ON FINANCE.

We, your Finance Committee, submit the following report:

Received for Foreign Missions	$ 14	00
" " State Missions	11	25
" " Associational Missions	17	21
" " Minutes	48	58
" " Bro. Little at Wake Forest College	1	00
" " Bro. Ballard " " "	5	00
" " Elder E. L. Davis	5	40
We also find in the hand of Treasurer, old Minute fund	6	93
Total	$109	33

For Minute fund and other donations, see financial table.

T. REDFEARN, *Chairman.*

The Treasurer was authorized to pay the money in his hands for Minutes last year to the present Executive Board.

On motion, adjourned, benediction by Elder J. E. King.

NIGHT SESSION.

Met according to adjournment, the Moderator in the chair. Prayer by Elder J. T. Brasington.

The report on Sunday Schools, which was made the special order for this hour, was read by Bro. R. B. Gaddy. Interesting speeches were made on the report by Brethren W.

B. Harrell, J. E. Ray, W. L. Poteat and the writer. The report was then adopted, and reads as follows :

REPORT ON SUNDAY SCHOOLS.

The *Recorder* quotes Dr. Johnson as saying there are eight million Sunday School scholars and teachers in the United States, and one-seventh of that eight millions are Baptists. In our own Association Sunday School work has increased fifty per cent. in three years, church members are made from our Bible Sunday Schools. The words of the pastor are understood even by the young, and surely the Bible, the book of books, with its wonderful historic relations, its flights and sweet strains of grand poetry, its grand, square old characters, and most of all its simple but perfect and only plan of salvation, is worthy of the study of mankind from childhood to old age. The child's heart leaps as Jesus says, " Suffer little children to come unto me for of such is the kingdom of Heaven." The white-haired christian, as he totters into the grave, leans upon its promises. " I will give my angels charge over thee to keep thy feet from stumbling, my grace is sufficient for thee." The young man and maiden catch the strain " with all thy gettings get wisdom " and find Abraham, Moses, Joseph and other models for every age. To obey our parents, to love our neighbor as ourself, to return good for evil, to obey the laws by rendering unto Cæsar the things which are Cæsar's, to love nature for its beauty, " behold the lillies of the valley ; they toil not neither do they spin, yet Solomon in all his glory was not arrayed like one of these," to fear the Lord and keep his commandments—the Sabbath School gathers all these classes, the aged, the middle-aged, the young men and maidens and the children and teaches all these truths.

What a grand work for christian men and women ! How we ought to redouble our zeal ! Are there any church members or church members' children not members of a Baptist Sunday school? Let the ministers and deacons see them and point the duty of meeting at God's house every Sabbath to study his word. Are there any poor and needy in the vicinity? Let them be invited and compelled by kindness to come in. Are there any sinners? Let them be prevailed upon to come every Sabbath and learn the way to eternal life—God's law, God's plan. If the pastors, the deacons, the church, the officers, teachers and members of every school would unite in this great work, our churches would be live working bodies, our homes brighter, our pastors would be better paid, our missionaries better sustained, and in every report from our Association would be seen christian progress.

Respectfully submitted, R. B. GADDY.

The Moderator appointed the following brethren to write for next Association, viz :

State Missions—A. C. Davis.
Foreign Missions—J. A. Bivens.
Periodicals—John Benton.
Education—M. H. Lindsay.
Temperance—W. S. Johnson.
Sabbath Schools—Jno. D. Boyd.
Ministerial Support—C. Austen.
Associational Missions—D. A. Snider.

On motion, agreed to allow the Clerk $10 for his services, and ordered that preference be given the *Recorder* office in the printing of the Minutes.

On motion, ordered that $25 be expended in printing the Minutes, and that the balance of the Minute fund be turned over to the State Mission Board.

The Committee on Religious Exercises reported the following arrangements for to-morrow:

Baptist church—Preaching by Elder E. L. Davis.
Presbyterian church—Preaching by Elder A. C. Davis.
Methodist church—Preaching by Elder W. B. Harrell.
Colored church—Preaching by Elder J. W. Davis.
Sunday School mass meeting at 9 o'clock a. m.

RESOLUTION OF THANKS.

Resolved, That the thanks of this body are due and are hereby tendered to this church and citizens of Monroe and vicinity for the very kind and hospitable manner in which they have been received and entertained during the session of this body.

A motion to adjourn was made and carried.

The brethren sung an appropriate hymn and extended the parting hand. Prayer by Elder E. L. Davis.

The Moderator declared the Association adjourned to the time and place appointed.

R. B. GADDY, MODERATOR.

W. D. WEBB, *Clerk.*

SUNDAY, Oct. 10th, 1881.

At 9 o'clock a. m. there was a Sunday School mass meeting held in the church and the following programme for speakers observed:

The Good Superintendent, by J. E. Ray. The Good Teacher, by Prof. Poteat. The Relation of the Sabbath School to the Church, by R. B. Gaddy. The speeches were all to the point, and interspersed with some most excellent Sunday School music.

The several pulpits were occupied according to previous arrangements.

At 3 o'clock p. m. a meeting in the interest of missions was held in the Baptist church and addressed by Elders A. C. Davis, J. E. King, J. T. Brasington and Brethren J. E. Ray and W. L. Poteat. At the close of the speeches a collection was taken up amounting to $23.

FINANCIAL TABLE.

CHURCHES.	Foreign Missions.	State Missions.	Associati'al Missions.	Pastor's Salary.	Church Expenses.	Ministerial Education	Other Objects.	E. L. Davis.	Minute Fund.	Total.
Mount Olive	$ 7 50	$ 8 00		$125 00	$42 60	$ 8 75	$ 3 00	$ 1 40	$ 3 85	$ 200 10
Monroe		1 45	$ 1 45	400 00	64 56	5 00			2 00	474 46
Faulks								1 00	1 55	
Meadow Branch			6 40	82 40	1 20	1 00	13 30	1 00	4 03	109 33
Rocky River	1 50		1 50	75 00					2 00	80 00
Shiloh				75 00				1 00	1 50	77 50
Mineral Springs									1 00	
Mt. Moriah									1 50	
Philadelphia								1 00	2 00	3 00
Waxhaw	25		1 20						1 00	
Olive Branch		5 00			12 50		5 00		2 50	25 00
Deep Creek	2 30	5 00		200 00			25 05	1 00	3 00	236 35
Elizabeth									2 00	
Bethel	1 61	3 86				5 00	7 72	1 00	1 50	20 69
Rocky Mount									1 50	
Deep Springs									1 25	
Pleasant Plain	3 00								2 00	
Jerusalem										
Polkton		3 00		150 00	28 00		14 00		2 00	197 00
Wadesboro	11 32	11 32		500 00	184 00	20 25			2 00	728 89
Cedar Grove		2 00			85 00		10 00		1 00	98 00
New Hope										
Center	2 00		2 00	75 00	106 40				1 25	186 65
Hopewell	2 50			35 00					1 50	39 00
Hamer Creek*	2 75		1 00	60 00	19 20				1 00	83 95
Macedonia				60 00					2 35	62 35
Mt. Pleasant									1 00	
Cross Roads									50	
Matthews	6 00	1 46	4 00	125 00	86 00				2 30	226 76

As the above table will show, many of the letters do not give the church expenses.

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*For W. S. Ballard, $1.50.

STATISTICAL TABLE.

CHURCHES.	SABBATH OF PREACHING.	Baptized.	Rec. by Let.	Restored.	Dismissed.	Excluded.	Deceased.	Males.	Females.	Colored.	Total.	SUPERINTENDENTS OF SUNDAY SCHOOLS.	Mos. open.	Teachers & Officers.	Number of Scholars.	Average Attendance.	Kind Words	Other pap'rs	Contributions.
Mt. Olive	Third	9	3	4	5	2	...	38	82	...	120	T. Redfearn	7	8	60	40	12	37	$ 8 20
Monroe	1st, 2nd and 4th,	9	6	2	2	1	2	35	93	...	128	J. E. King	12	16	125	100	25	55	65 00
Faulks	...	2	2	...	...	3	1	28	48	...	76	...	...	...	60	...	...	...	...
Meadow Branch	Second	12	3	1	4	4	2	81	141	3	225	...	...	...	...	...	...	...	...
Rocky River	First	...	6	...	...	1	4	15	31	...	46	U. Staton	6	8	60	40	...	40	5 00
Shiloh	...	2	1	1	2	2	3	23	38	...	61	A. Helms	6	6	30	20	...	...	5 25
Mineral Springs	Fourth	4	...	2	...	...	...	11	37	...	48	S. Rushing	6	...	30	...	...	...	...
Mt. Moriah	First	6	8	...	1	1	...	16	35	..	51	Thomas Mangum	...	...	...	...	...	...	...
Philadelphia	Fourth	17	6	2	...	2	5	49	99	...	148	J. M. Terrell	6	10	75	35	...	50	...
Waxhaw	Fourth	22	1	3	3	...	1	38	58	...	96	...	...	...	...	...	...	...	...
Olive Branch	Fourth	8	...	...	8	1	2	41	79	...	120	H. P. Meggs	10	6	...	40	20	...	...
Deep Creek	First & Second	9	2	...	4	1	4	47	101	...	148	E. D. Huntley	7	4	75	40	24	20	10 00
Elizabeth	Second	4	2	...	1	...	2	24	68	1	93	...	...	...	...	...	...	...	...
Bethel	Fourth	...	...	...	1	...	1	16	26	...	42	...	...	...	...	...	...	...	...
Rocky Mount	Fourth	...	...	...	1	...	...	15	36	...	51	J. T. Hill	5	...	40	30	...	...	...
Deep Springs	Second	5	4	1	5	...	1	...	...	...	70	...	...	...	...	...	...	...	...
Pleasant Plain	First	22	...	2	4	3	...	17	36	...	53	...	...	...	...	...	...	...	...
Jerusalem	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Polkton	First and Third	3	6	...	2	4	...	30	32	...	62	R. B. Gaddy	12	5	105	65	40	75	85 00
Wadesboro	Every	8	1	...	3	2	1	33	68	...	101	L. H. Covington	12	7	82	40	25	20	28 10
Cedar Grove	Second	13	...	...	...	...	...	12	17	...	29	...	...	...	...	...	...	...	...
New Hope	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Center	Second	...		...	...	...	2	17	27	...	44	J. H. Mills	9	5	34	28	...	...	4 92
Hopewell	First	12	9	...	5	...	...	20	37	...	57	J. W. Dees	4	7	40	...	...	...	...
Hamer Creek	First	5	2	...	...	...	...	16	14	...	30	T. A. Gardner	6	6	40	40	...	...	...
Macedonia	Third	18	1	...	...	1	...	12	19	...	31	W. Baker	6	...	50	35	...	...	...
Mt. Pleasant	Third	...	...	...	...	1	...	7	7	..	14	J. M. Funderburk	...	6	30	30	...	...	...
Matthews	Second and 4th	...	7	...	12	1	1	32	31	2	65	H. V. Massey	12	8	82	50	...	...	41 34
Cross Roads	Third	2	...	...	...	1	1	...	...	...	22	...	...	...	...	...	...	...	...
Total		192	75	18	63	31	33	673	1260	6	2031	A number of letters gives no statistics.							

MINUTES

OF THE

TWENTY-EIGHTH ANNUAL SESSION

OF THE

BROWN CREEK

Baptist Association,

HELD WITH THE

Church at Mt. Olive, Anson Co., N. C.,

October 5th, 6th and 7th, 1882.

Compiled by W. D. WEBB, Clerk.

RALEIGH:
EDWARDS, BROUGHTON & CO., STEAM PRINTERS AND BINDERS.
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Officers of the Association:

E. L. DAVIS, Moderator........................Olive Branch, N. C.
W. D. WEBB, Clerk..............................Deep Creek, "
A. LOWRY, Treasurer..........................White's Store, "

Pastors and Clerks and their Post Offices:

Churches.	Pastors and their P. O.	Clerks and their P. O.
Mt. Olive	J. A. Bivens, Beaver Dam	W. D. Gulledge, White's St're.
Monroe	W. B. Harrell, Monroe	A. B. Caudle, Monroe.
Faulks	M. Medlin, "	G. W. Pounds, Beaver Dam.
Meadow Branch	E. L. Davis, Olive Branch	H. C. Moore, Monroe.
Rocky River	G. O. Wilhoit, Ansonville.	S. H. McLendon, Ansonville.
Shiloh	A. C. Davis, Olive Branch	J. T. Benton, Monroe.
Mineral Springs	D. A. Snider, Beaver Dam	F. E. Flake, Knott's Store.
Mt. Moriah	D. B. Smith, Deep Cr'k, S. C.	J. A. Lowry, Brown Creek.
Philadelphia	J. L. Bennett, Monroe	J. M. Terrell, Lane's Creek.
Waxhaw	J. J. Beasley, "	S. T. Adams, Adams' Mill.
Olive Branch	D. A. Snider, Beaver Dam	H. T. Baucom, Olive Branch.
Deep Creek	J. A. Bivens, " "	W. D. Webb, Deep Creek
Elizabeth	E. Heartsel, Wadesboro	Joel Baker, Mt. Crogan, S. C.
Bethel	J. L. Bennett, Monroe	A. Marsh, Beaver Dam.
Rocky Mount	C. C. Foreman, Ford	J. M. Broadaway, Goodman.
Deep Springs	D. A. Snider, Beaver Dam	A. Phifer, Beaver Dam.
Pleasant Plain	J. J. McLendon, Adams' Mill	L. C. Morton, Matthews.
Jerusalem		
Polkton	W. G. Rollins, Polkton	R. B. Gaddy, Polkton.
Wadesboro	N. R. Pittman, Wadesboro	W. P. Covington, Wadesb'ro.
Cedar Grove	M. R. Medlin, Love's Level	J. W. Thomas, Diamond Hill.
New Hope	D. A. Snider, Beaver Dam	W. B. Smith, Olive Branch
Center		
Hopewell	J. L. Bennett, Monroe	J. W. Dees, Oak Grove.
Hamer Creek	T. B. Newberry, Mt. Gilead	T. A. Gardner, Erie Mills.
Macedonia	J. T. Brasington, Wadesboro	W. H. Outon, Monroe.
Mt. Pleasant	J. J. Beasley, Monroe	J. M. Funderburk, Wolf P'nd.
Cross Roads		
Matthews	J. T. Brasington, Wadesboro	J. A. B. L. Hurly, Matthews.
Liberty Hill	J. J. Beasley, Monroe	C. C. Parker.
Benton's X Roads		G. D. Benton.

PROCEEDINGS.

MT. OLIVE BAPTIST CHURCH,
Anson county, N. C., October 5th, 1882.

The Brown Creek Baptist Association, pursuant to adjournment, met with the church at this place in its twenty-eighth annual session.

Elder J. E. King, by request, preached the introductory sermon from Hebrews 9th chapter and first clause of 9th verse, "which was a figure."

After recess, the Association was called to order and the Moderator appointed brethren N. R. Pittman and S. T. Flake Reading Clerks.

The letters from the churches were read and the names of the delegates enrolled, as follows :

Mt. Olive—T. Redfearn, W. D. Gulledge, C. B. Moore.
Monroe—W. B. Harrell, C. Austin, J. J. Outen.
Faulks—D. A. Snider, J. L. Bennett, W. M. Haney.
Meadow Branch—E. L. Davis, A. C. Davis, J. W. Bivens.
Rocky River—B. E. Staton, J. A. Thomas, J. E. Efird.
Shiloh—G. W. Baucom, J. W. Benton, J. T. Benton.
Mineral Springs—S. Rushing, J. F. Thomas, F. E. Flake.
Mount Moriah—J. A. Lowry, T. E. Lowry, D. Rushing.
Philadelphia—V. T. Chears, J. M. Trull, J. L. Autry.
Waxhaw—E. G. Yarborough, J. C. Sanders.
Olive Branch—T. B. Phillips, B. F. Staton, G. W. Baucom.
Deep Creek—W. D. Webb, E. D. Huntley, S. T. Flake.
Elizabeth—Joel Baker, Wilson Stancel, J. C. Baker.
Bethel—S. H. Parker, M. W. Moore, Jesse Cox.
Rocky Mount—Allen Boswell, Henry Parker, G. W. Hinson.
Deep Springs—A. Caudle, J. W. Phifer, R. T. Caudle.
Pleasant Plain—H. B. King, J. D. Smith.
Jerusalem—Not represented.
Polkton—J. J. Austen, J. W. Davis, W. G. Rollins.
Wadesboro—E. A. Covington, N. R. Pittman, T. B. Henry.
Cedar Grove—J. C. Sykes, M. L. Russ.
New Hope—C. H. Brooks, A. J. Mullice, W. B. Smith.
Center—John W. Green.
Hopewell—J. R. Williams, Jesse Hough, R. Pope.
Hamer Creek—T. B. Newbery, John Bridge, I. J. McLendon.
Macedonia—W. Baker, J. W. Outen.
Mount Pleasant—J. W. Little, T. M. Little, L. A. Parker.
Matthews—M. H. Lindsay, T. G. Ervin, E. J. Funderburk.
Cross Roads—Not represented.

The Association then proceeded to the election of Moderator and Clerk, by appointing brethren N. R. Pittman and W. D. Webb to receive ballots for Moderator, and J. A. Bivens and S. T. Flake to receive the ballots for Clerk.

Elder E. L. Davis was chosen Moderator and W. D. Webb re-elected Clerk.

Rules of Decorum were read to the Association.

Churches seeking admission into this Association were invited to present their letters. The Benton's Cross Roads, organized 26th of September, made application and was unanimously received, the Moderator extending the right hand of fellowship to the delegates, viz: S. A. Helms and E. W. Belk. Also the Liberty Hill church from Chesterfield county, South Carolina, applied for admission.

After remarks by Elder J. E. King, concerning its organization, this church was unanimously received, the Moderator extending the right hand of fellowship to the delegates, A. W. Dees, H. W. Funderburk and C. C. Parker.

An invitation was extended to Corresponding Messengers and were excepted by brethren D. A. Carter from the Rocky River Association, and James Funderburk from the Moriah Association.

Elder O. F. Gregory, from the church at Charlotte and Vice-President of the Foreign Mission Board, was cordially received and welcomed to a seat in the body.

The Moderator appointed the following committees:

ON FINANCE—V. T. Chears, M. H. Lindsay, A. Lowry.
REQUESTS AND QUERIES—W. D. Gulledge and S. T. Flake.
OBITUARIES—N. R. Pittman and R. B. Gaddy.
RELIGIOUS EXERCISES—The Pastor and deacons of this church.

On motion of brother A. C. Davis, the Association agreed to meet each day of the session at 9 o'clock A. M.

REPORT OF CORRESPONDING MESSENGERS.

Elder E. L. Davis attended the Moriah and was cordially received.

Elder J. W. Davis attended the Rocky River and was cordially received.

Elders E. L. Davis, J. A. Bivens, A. C. Davis and brother J. J. Austin attended the Moriah Association, and were cordially received.

APPOINTMENT OF CORRESPONDING MESSENGERS.

ROCKY RIVER—H. B. King, R. B. Gaddy, J. W. Davis and A. R. Pittman.
PEE DEE—J. E. King, N. R. Pittman, T. B. Newberry, D. A. Snider and J. J. Austin.
YORK—H. B. King and J. D. Smith.

On motion of brother R. B. Gaddy, the subject of Education was made the special order for 2 o'clock Saturday evening.

On motion of Elder J. E. King, the subject of Foreign Missions was made the special order for 3 o'clock Friday evening.

The committee on religious exercises reported that Elder O. F. Gregory would preach to-morrow at 11 o'clock.

On motion of Elder N. R. Pittman, the report on State Missions was made the special order for to-morrow at 2 o'clock.

On motion, adjourned. Prayer and benediction by Elder O. F. Gregory.

SECOND DAY—MORNING SESSION.

FRIDAY, October 6th, 1882.

The Association met according to adjournment. Hymn, "Come thou Fount of every blessing," &c. Prayer by Elder W. G. Rollins.

Letters from several churches not represented were brought in, read, and the names of delegates enrolled.

Minutes of yesterday read, corrected and approved.

Brother John E. Ray, Corresponding Secretary of State Mission Board, and Professor Poteat, of Wake Forest College, were cordially welcomed to seats in the body.

The regular order of business was suspended to hear a request from the church at Wadesboro.

Elder T. B. Newberry offered the following resolutions, and after remarks by the writer, Dr. E. A. Covington and N. R. Pittman, were read and adopted, as follows:

RESOLVED, That this Association encourage the dear brethren at Wadesboro in their intentions and labors of building such a house of praise and worship to Almighty God, as they have now in view, which, when completed, will reflect honor upon this entire Association, and not only this Association, but upon the Baptists of the whole State; and furthermore, that it will, when completed, add much to the advancement of God's cause and the praise of His Zion.

RESOLVED, That this Association do request every Baptist, male and female, in this Association to aid in this great and good work, and the pastors of the various churches representing this Association receive those contributions and forward the same to Dr. E. A. Covington, or Rev. N. R. Pittman, hoping every member will give something. Remember the Lord in the midst of such bountiful crops and blessings as bestowed upon us now.

Respectfully submitted, T. B. NEWBERRY.

Elder J. E. King deposited $2.50 with the Association, to be turned over to the State Mission Board, unless called for. This money had been left with him twelve months ago, subscription price of *Religious Journal*, and names of subscribers lost.

The hour of preaching having arrived, the business of the Association was suspended.

Elder O. F. Gregory then occupied the stand and preached an interesting discourse from John 16th chapter, latter clause of 32d verse: "Alone, and yet I am not alone, because the Father is with me."

At the close of the sermon the brethren sang a hymn and the Association took a recess. Benediction by Elder O. F. Gregory.

After a recess of one hour, the Association re-assembled, sang a hymn, after which the business of the Association was resumed.

The hour having arrived for the report on State Missions, the subject was taken up. Report was read by Elder A. C. Davis, and discussed by brethren J. E. Ray, J. E. King, T. B. Newberry, and the Moderator. A collection was taken up amounting in cash to $49.25, and in pledges to $50.75, whole amount $100. The report was then adopted and read, as follows:

STATE MISSIONS.

DEAR BRETHREN—I herewith submit to you a brief account of our State mission work during the past year. There were about six thousand professions among the white Baptists of North Carolina and about nine thousand among the colored people. There were added to the Baptist Church in this State alone fourteen thousand by baptism. The thought of these things should fill our souls with profound gratitude to God. Fifty-three years ago there were only fifteen thousand Baptists in the State all told; to-day there are two hundred thousand. This wonderful growth is the result of the efforts and sacrifices put forth by our self-denying ministers and laymen. During the present year the Lord has poured out His blessings upon our churches throughout the State. Our missionaries have been actively engaged in their respective fields of labor. They are first-class men and dependent upon the churches for their support.

The State Mission Board, feeling encouraged at the increased liberality of the churches throughout the State were induced to commission a larger number of brethren to labor in the destitute fields than ever before, believing that the pastors and churches would enable them to pay off their missionaries without incurring any debt upon themselves. That they have acted wisely there can be no doubt in endeavoring to carry out the great commission of our Lord in giving the Gospel to all men, and will not our churches come up to the help of the mighty? But our hearts sadden and we are stimulated to greater efforts when we look out upon the great destitution which prevails in many parts of the State, and from which the Macedonian cry comes up, "Come over and help us." Notwithstanding the grand efforts put forth by the Tar River Association to supply that much neglected portion of our State, the Pamlico regions, there are still more than a dozen counties on our eastern border that are almost destitute of the Gospel as we believe it; there is not an average of one preacher to the county and the number of churches is nearly as small. Nor is this all; there are hundreds of square miles along our northern border besides the large extent of territory along the beautiful valley of the Catawba, from the county line to the foot of the Blue Ridge, large portions of Randolph, Davidson, Rowan, Stanly, Cabarrus, Mecklenburg, Lincoln and Gaston counties, together with vast belts lying between many of our largest Associations, which are without Baptist preaching and in some cases without preaching of any kind. In some of these sections Mormonism and almost any other kind of isms are trying to gain a foothold among the people, and they are calling on the State Mission Board to give them the Gospel. Will you help them to do it? They have refused many calls for the want of means to send the Gospel on the western border of our own Association. There are four hundred square miles of territory that has not a Baptist church. On the southeastern border there are two hundred square miles where we have no church. How long shall these places remain unoccupied by us? Believing as we do that all other sects fail to preach the whole truth, and that they carry with them more or less Popery, should we not make large sacrifices to give all men the pure Word of Life? As the world is dependent on us alone for an unadulterated Gospel, we owe to them, and are bound by our allegiance to God to give and preach His truth to all men everywhere according as the Lord has blest us. We have abundant crops this year; let us make an offering unto the Lord of that which he has given us for the spread of the truth among all men. Let our motto be the world for Christ, and the God of all grace will be with us to the end of the world.

Respectfully submitted, A. C. DAVIS.

On motion, Elder O. F. Gregory was allowed an opportunity to be heard in behalf of the church at Charlotte. About $25.00 in cash were raised to aid in building a house of worship at that place.

Dr. E. A. Covington, chairman of the Executive Committee, made the following report for the year ending October 5th, 1882:

Due Elder A. C. Davis for Missionary labor in this Association.......$181 00

COLLECTED FROM THE CHURCHES.

Meadow Branch		$13 20
Matthews		18 83
Polkton		12 65
Rocky River		11 73
Bethel		6 65
Mount Olive		5 50
Wadesboro		7 17
Deep Creek		5 60
Shiloh		50
Philadelphia		70
Waxhaw		5 00
Rocky Mount		4 00
Cedar Grove		3 00
Hopewell		5 00
Macedonia		5 00
Returned by Treasurer		6 93
Total		$111 46
Paid by E. L. Davis		$ 10 00
" J. A. Bivens		5 00
" H. B. King		5 00
' J. W. Davis		1 00
Amount collected		$132 46
Received from State Mission Board		25 00
Total		$157 46
Paid Elder A. C. Davis	$148 46	
" Clerk Executive Board	9 00	
		$157 46
Due Elder A. C. Davis	$ 32 54	

E. A. COVINGTON, Chairman.

The foregoing sum was promptly raised and the claims of Elder A. C. Davis cancelled. He made a verbal report of his missionary work in the bounds of the Brown Creek Association.

Pledges for State Missions to be paid by November 1st, 1882:

Mount Olive	paid $5 00	Philadelphia	paid $3 00
Monroe	5 00	Waxhaw	3 00
Faulks	2 00	Olive Branch	paid 5 00
Meadow Branch	paid 5 00	Elizabeth	paid 1 00
Hamer Creek	5 00	Deep Springs	2 00
Shiloh	3 75	Pleasant Plain	5 00
Mount Moriah	paid 3 00	Wadesboro	5 00
Cedar Grove	paid 1 00	Center	paid 1 00
Matthews	5 00	Liberty Hill	paid 1 00
Rev. J. E. King	paid 1 00		

On motion of Elder O. F. Gregory, the report on Foreign Missions was postponed until to-morrow at 10 o'clock.

Brother John E. Ray notified the Association that he would take subscriptions for the RECORDER.

On motion, adjourned. Prayer by brother John E. Ray. Benediction by Elder O. F. Gregory.

SECOND DAY—MORNING SESSION.

SATURDAY, October 7th, 1882.

The Association met according to adjournment. Hymn, "Am I a soldier of the cross," &c. Prayer by Elder W. B. Harrell.

Elder A. C. Davis offered the following resolution, which, on motion, was adopted:

RESOLVED, That the Moderator of this Association, in each annual session, call the roll of churches at regular time and order, and have the names of delegates enrolled; then appoint a committee to receive all letters from churches which may come in thereafter, and report the same to the Association.

Brethren G. W. Blackwell and B. A. Evans, visitors from the Moriah Association, were cordially received.

The hour for special order having arrived, the report on Foreign Missions was taken up.

An interesting speech was made upon this subject by Elder O. F. Gregory, in which he enjoined it as a Christian duty we owe to God to contribute of our means for the support of our brethren who are laboring in China, Africa, Brazil and other foreign fields. A collection was then taken up for Foreign Missions, amounting to $15.05.

Elder O. F. Gregory being called away by duty, the subject of Foreign Missions was farther discussed by brother J. E. Ray, who gave an interesting account of the Foreign Missionary work, and the great necessity of increasing and extending the work in destitute fields. The churches then pledged to try to raise by the first of March, 1883, the following amounts:

Mt. Olive	$5 00
Monroe	5 00
Faulks	2 00
Meadow Branch	10 00
Rocky River	5 00
Mineral Springs	3 00
Shiloh	2 00
Mt. Moriah	2 00
Philadelphia	3 00
Waxhaw	5 00
Olive Branch	5 00
Deep Creek	5 00
Elizabeth	5 00
Bethel	paid $2 00
Deep Springs	1 00
Pleasant Plain	2 00
Polkton	5 00
Wadesboro	5 00
Center	3 00
Hopewell	2 00
Liberty Hill	2 00
Matthews	5 00
Benton's Cross Roads	1 00
Macedonia	5 00
Hamer Creek	5 00

The report on Foreign Missions was then adopted and read, as follows:

The support of our brethren in foreign fields is a part of our work at home, and have all of our churches done all they ought to have done for heathen nations? Brethren, let us not so violate our covenant obligations as to let our self-sacrificing brethren suffer. The Lord help us to devise liberal things in this department of Christian work.

Respectfully submitted, J. A. BIVENS.

The chairman of the Finance Committee made the follow ing report, which was adopted:

We, your Finance Committee, submit the following report:

Received for Foreign Missions	$15 10
" " State "	13 77
" " Minutes	45 78
" " E. L. Davis	3 00
" " Ministerial Education	27 15
Total	$104 80

M. H. LINDSAY, Chairman.

Report on Periodicals was read. Pending the adoption of this report, brethren Pittman and Poteat made interesting remarks on the subject giving the history of the RECORDER, and recommended our brethren to take the paper and read it. Report adopted, as follows:

DEAR BRETHREN—In response to a duty of your appointment, I respectfully submit the following:

1st. If we would advance in usefulness, we must increase in knowledge, and especially in regard to the workings and the advnncement or the visible church, hence there should be a circulating medium through which general information can be obtained in regard to the true doctrines of a great and powerful denomination, therefore I heartily recommend the BIBLICAL RECORDER as that medium. It is the organ of the Baptists of North Carolina—a periodical founded upon true principles with the Bible as its standard of truth—therefore it should be a household companion in every Baptist family.

2d. As the developement of the church to a great extent depends upon the proper training in the Sunday schools, it is absolutely necessary that sound literature be used in the developement of the young mind. In connection with the RECORDER I would recommend KIND WORDS to be used in the Sunday School.

J. H. BENTON.

Report on obituaries called for and read by Elder N. R. Pittman. Pending the adoption of the report remarks were made by Elders N. R. Pittman, E. L. Davis, G. O. Wilhoit and J. A. Bivins touching on the lives of our deceased brethren of precious memory who have gone to their reward since the meeting of our last Association. The report was adopted and reads as follows:

Within one year many of our members have gone home. Soon the best among us will be in heaven. When Berry F. Sykes died the oldest and truest of Wadesboro church was glory-crowned. Dr. Hugh Allen was beloved among the Wadesboro brethren, though he was a member of Flat Fork church in the Pee Dee Association. He died almost suddenly in September.

Deep Creek church has lost two noble brethren in the departure of Deacon John W. Tarlton and James N. Ratliff. They were active and liberal and are greatly missed. And when Sister Fannie Tarlton was called to the church triumphant, Deep Creek church was greatly bereaved.

Philadelphia church mourns the death of J. P. Terrell and Mrs. Laviney Harrell. They were both enthusiastic helpers, and their places will be difficult to fill. Hopewell has lost two good women. Mrs. Margaret A. Griffin was a faithful, warm-hearted Christian ; Mrs. Nancy Pope was a benevolent woman, and her pastor's sympathetic friend. Faulks church loses an old man. Though 87 years old Wiley Pope was prompt in attendance and liberal with his means to the cause of Christ. James C. Williams was a prominent, beneficent member of Meadow Branch church.

Two have gone from Matthews church. Egbert Griffin was only half a century old. His was a ripe, fruitful, fragrant piety. His afflictions were severe and his life was chastened, and he was ready for his crown and harp. Mrs. Noah Boluck was a beloved Christian woman, and so lived her religion that the world saw Jesus in her beautiful life.

We sympathize with our brother A. W. H. Price, of Hopewell, who has lost his open-hearted, bright and noble daughter. She was happy in the love of Jesus though too much afflicted to be baptized. Mt. Moriah has lost R. C. Temons, a valuable member and an excellent Sunday school worker. Elder A. E. Bennett died the 24th of September, in his 63d year. He was a member of the Polkton church. His was a remarkably useful life ; his was a singularly aggressive piety. He not only worshipped devoutly but also worked and warred masterly—a cogent, earnest, importunate preacher. He was a diligent, fervent, bold business man. He preached the gospel thirty-four years. He worked for Jesus from the hour of his regeneration. He did as much, we think, for the glory of God as any other man in this section of North Carolina. Jesus had more than a child's place in his heart and in his pocket-book. He invested hundreds of dollars in our churches. He knew how to make money ; he knew how to spend money. He paid the pastor's salary at Wadesboro one year. He helped four young men at school and college. We can justly grieve when this earth loses such a man; we can justly long to be in heaven with such a blood-washed, white-robed elder of eternity. Rev. G. O. Wilhoit and the writer conducted his funeral services and buried his body at Polkton. In the name of his benevolence, Mrs. Dr. E. A. Covington garlanded his grave with a crown of flowers. In the name of his faith in Christ, Mrs. Judge Bennett placed a crown of flowers on his grave. In the name of all the good he has done, in the mame of his beautiful life, in the name of his triumphant death, in the name of his Lord and Redeemer, we bless his memory.

N. R. PITTMAN.

On motion, adjourned. Benediction by Elder T. B. Newberry.

EVENING SESSION.

After a short recess the Association re-assembled. The brethren sang a hymn after which the business of the Association was resumed.

The Report on Ministerial Support, prepared by brother C. Austen, was read. After remarks by Elders N. R. Pittman and W. G. Rollins, the report was adopted, as follows:

DEAR BRETHREN—Having been appointed at your last session to write on the subject of Ministerial Support, I submit that the support of the gospel ministry is as clearly taught in the Scriptures as the doctrine of the soul's salvation by the cross of Christ. It is ordained, saith the word, that they who preach the gospel should live of the gospel. This is quite enough for us as Baptists, if we are true to our profession—claiming a "thus saith the Lord" for all we do. Again, it is not more scriptural than logical. The church of God as a whole is a complete and perfect body. If then all were eyes where would be the hearing, if all were hands and arms where the feet, therefore, as many members are necessary to perfecting the body, so the many gifts of God by the Spirit are necessary to the perfecting of the church. Then all we need is to know the proper place of the ministry in the church according to God's appointment. This is easily determined by the word of God. The ministers are the warriors of the church—they fight her battles. Then who goeth to war at his own charges, and they the tillers of God's vineyard, then who tilleth the ground and partaketh not of its fruit, or keepeth a vineyard and partaketh not of its fruit? Then, brethren, as the support of the ministry is tangible in the word of God and sustained by the simplest rules of common logic, our duty is clear, and to refuse to comply is to sin against God, by not only ignoring his plain precepts but also by doing violence to natural laws of God given for our government as his intelligent creatures. Respectfully submitted,

C. AUSTEN.

The report on Education, according to previous arrangement, was taken up and read by M. H. Lindsay.

Professor Poteat made an excellent speech on this subject. Elder N. R. Pittman also made remarks on the subject of education, and offered the following resolution, which was adopted:

RESOLVED, That we recommend to the churches of the Brown Creek Association Wake Forest College for the education of our boys, and Oxford Female Seminary for the education of our girls.

A collection was then taken up for ministerial education amounting to $13.80. For the same object the following churches pledged to raise the amount annexed the ensuing year, or endeavor to do so:

Mt. Olive	$10 00	Deep Creek	$5 00
Shiloh	5 00	Elizabeth	5 00
Philadelphia	5 00	Deep Springs	5 00
Olive Branch	5 00	Pleasant Plain	5 00
Polkton	5 00	Wadesboro	5 00
Macedonia	3 00	Mt. Pleasant	4 00
Matthews	5 00	Benton's Cross Roads	2 00
Liberty Hill	2 00	Bethel	paid 2 00

The report on Education was then adopted as follows:

That knowledge is power is generally admitted. But we believe knowledge is the product resulting from the two factors—moral and mental education. As one of the factors ten and ten therefore we say that education is the right bower and knowledge the left in the great game of human life, the world being the theatre and the people the actors. That prudence, virtue, honesty, industry, economy, truth and fame is the happy result arising therefrom, in absence of which arises superstition, imprudence, immorality, dishonesty, laziness, falsehood, infamy, &c. We view the education of the mind inseparably connected with that of the head, otherwise there is danger of failure—such failures as are compared to a horse unrestrained that dashes to pieces the carriage he draws, or throws his rider; or as a ship at sea steered wrong, the more sail she has the further she goes from her place of landing.

We believe that children, from their infancy, should be taught the truth, to know the truth, to believe the truth, to obey the truth as taught in the Holy word of God by parents who know, believe and obey the same, and soon as their minds are capable of thought, their literary training should begin by introducing book after book, thus inviting the mind on and on to perfect development, which will assure success in life and ultimately a glorious victory over death, hell and grave. Let us educate our children to labor in field and workshop, and they will thus learn to gain their bread by the sweat of their brow, also by strengthening the muscle, they strengthen the mind. Let us ignore the idea that the daughters should only be taught to read and write—'tis an awful mistake. The daughters are the stars of hope in our dark horizon; they have the key to the door of society whether good or evil. They have power and influence over the infant mind to shape it for heaven and God or for infamy, degredation and hell. Let us educate, let us educate. Let us waste no time in this great work, for no punishments of heaven are so severe as for mercies abused.

In regard to ministerial education we say that we must seek an educated ministry. This must follow as a result of increased interest in general education. The training of the pulpit must be in advance of the average training of those who occupy the pews. So long as God sees fit to call poor men into the ministry, so long will there be many whose only hope for thorough training must be in the aid rendered them by the churches, and when such men enter the ministry and desire the enlarged powers of usefulness that education gives, your Board, representing the vast Baptist brotherhood of North Carolina, know not how to refuse save as the means are withheld by the churches. There are thirty-six young ministers at Wake Forest College; of these twenty-five are aided by the Educational Board. Twenty-eight have been received for the fall term. The expenses of the Board for one month is $300. The work of the Board is larger than it ever was in the history of the Convention. Now, in consideration of these facts, let us, the Brown Creek Association, go to work in this direction.

Respectfully submitted, M. H. LINDSAY.

The report on Requests and Queries was read by brother W. D. Gulledge.

On motion, the report was adopted and ordered to be appended to the minutes.

REQUESTS AND QUERIES.

We find from the letters the following requests: Rocky River solicits help for Elder S. P. Morton, an aged minister who has worn himself out in the Master's cause. Wadesboro asks help in building a house of worship in Wadesboro. Mt. Pleasant also request help in building themselves a church. Mt. Moriah asks aid in sustaining an able minister to preach for them. Matthews, Hopewell, Rocky Mount and Shiloh request this body to hold its next session with them. Also a number of the churches ask the prayers of the brethren.

Respectfully submitted,
W. D. GULLEDGE,
S. T. FLAKE,
Committee.

The church at Shiloh withdrew their petition for the next Association.

The Association then agreed to hold its next session with the church at Matthews, commencing on Thursday before the second Sabbath in October, 1883. Elder N. R. Pittman was appointed to preach the introductory sermon.

On motion, the appointment of a preacher to preach the missionary sermon was left open until next Association.

Brother E. D. Huntley offered the following resolution, which was adopted:

RESOLVED. That the collection on to-morrow, after the missionary sermon, be applied to the relief of Elder S. P. Morton, and be placed in the hands of brother Uriah Staton for the use of brother Morton. Also that the churches be requested to contribute something annually for the support of this aged minister of the gospel.

The following resolution was adopted:

RESOLVED, That the churches in Anson that request letters of dismission shall receive the same to form an Anson Association.

On motion, the Clerk was authorized to write letters of dismission to any church in Anson county that may make application for such letters.

The Moderator appointed the following brethren to write for the next Association:

PERIODICALS—J. W. Bivens.
SABBATH SCHOOLS—V. T. Chears.
MINISTERIAL SUPPORT—E. D. Huntley.
STATE MISSIONS—W. G. Rollins.
FOREIGN MISSIONS—N. R. Pittman.

The Moderator appointed delegates to the Baptist State Convention, as follows: N. R. Pittman, T. B. Newberry, A. C. Davis, G. W. Rallins, M. H. Lindsay.

On motion, the Moderator was added to the list of delegates.

On motion, the Clerk's salary was supplemented with five dollars, giving him fifteen dollars for his services.

On motion, the Clerk was allowed the privilege of deciding where the minutes should be published, and that the money sent up for minutes from the different churches be used in publishing same after deducting Clerk's fees.

A request by excluded members from the Olive Branch church asking this body to appoint a committee of judicious brethren to investigate their grievances and endeavor to bring about a reconciliation between the excluded parties and the members of said church.

This request, after remarks by various brethren, was, on motion of Elder N. R. Pittman, tabled.

The body then decided to hold a Sunday school mass-meeting to-morrow at 9 o'clock.

Elder N. R. Pittman offered the following resolution, which was unanimously adopted:

RESOLVED, That we heartily thank the church and citizens of the Mt. Olive community for their hospitality to this Association.

On motion, adjourned. The brethren sang a hymn and took the parting hand. Thus ended the twenty-eighth session of the Brown Creek Association.

E. L. DAVIS, *Moderator.*

W. D. WEBB, *Clerk.*

SUNDAY SERVICES.

At 9 o'clock a Sunday School mass meeting was held and addressed by brethren Poteat and Ray and Elder W. G. Rollins. The speeches were interspersed with some most excellent singing by the Sunday school scholars and teachers.

At 11 o'clock Elder E. L. Davis occupied the stand and preached the missionary sermon to a large and attentive congregation from 1st Corinthians 9th chapter and 14th verse: "Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

At the close of services a collection was taken up, according to arrangement yesterday, for Elder S. P. Morton, amounting to $24.

After recess Elder W. G. Rollins preached the closing sermon.

FINANCIAL TABLE.

CHURCHES.	Pastor's Salary.	Church Expenses.	Ministerial Education.	State Missions.	Associat'nl Fund.	Foreign Missions.	S. School Board.	Other Objects.	Minute Fund.	Total.
Mt. Olive	$150 00	$ 7 30	$10 00	$ 4 55	$ 5 55	$1 10	$........	$43 75	$3 00	$231 70
Monroe	700 00	75 25	....	10 00	....	4 00	5 00	....	1 50	795 64
Faulks	....	....	....	....	....	....	....	....	2 40	2 40
Meadow Branch	100 00	24 55	10 00	....	23 20	....	18 50	....	3 00	179 25
Rocky River	75 00	....	....	2 00	2 50	....	....	....	2 30	81 80
Shiloh	75 00	26 50	50	....	1 25	....	....	5 00	1 75	109 00
Mineral Springs	....	....	....	....	....	....	....	....	50	50
Mt. Moriah	63 00	....	....	....	....	....	....	....	1 50	64 50
Philadelphia	75 00	19 60	....	....	70	....	....	....	1 68	96 98
Waxhaw	....	....	....	4 85	....	....	....	....	1 50	6 35
Olive Branch	75 00	13 50	....	....	....	....	....	60 00	1 80	150 30
Deep Creek	200 00	118 00	7 05	6 00	5 65	3 15	....	....	3 00	342 85
Elizabeth	....	....	....	....	....	....	....	....	1 00	....
Bethel	50 00	3 00	5 00	....	9 75	....	....	3 35	1 25	72 35
Rocky Mount	....	....	....	....	....	....	....	....	1 10	....
Deep Springs	....	....	....	....	....	....	....	....	1 25	....
Pleasant Plain	91 70	....	5 00	....	5 00	1 25	....	....	1 50	104 45
Jerusalem	....	....	....	....	....	....	....	....	....	....
Polkton	150 00	25 00	33 00	11 00	5 00	1 30	....	....	1 00	226 30
Wadesboro	500 00	76 09	20 09	9 00	7 17	7 36	....	1 00	2 00	781 53
Cedar Grove	....	....	....	2 00	3 00	....	....	....	1 00	6 00
New Hope	30 00	5 00	....	....	....	....	....	....	1 75	36 75
Centre	....	....	....	....	....	....	....	....	80	....
Hopewell	57 75	....	....	5 00	....	2 20	....	....	2 15	67 10
Hamer Creek	60 00	....	5 00	....	....	1 00	....	....	60	66 60
Macedonia	65 00	....	3 00	5 00	....	....	....	....	1 50	74 50
Mt. Pleasant	....	5 00	....	....	....	....	....	....	1 20	6 20
Cross Roads	....	....	....	....	....	....	....	....	....	....
Matthews	150 00	18 00	10 00	....	12 50	2 50	9 80	16 00	1 50	187 80
Liberty Hill	80 00	350 00	2 00	....	....	....	....	6 00	1 50	439 56
Benton's X Roads	....	....	....	....	....	....	....	....	75	....

The following churches contributed one dollar each to the expenses of Rev. E. L. Davis to the Convention: Meadow Branch, Mineral Springs, Deep Creek and Bethel.

STATISTICAL TABLE.

CHURCHES.	Sabbath of Preaching.	Baptized.	Received by Letter.	Restored.	Dismissed.	Excluded.	Deceased.	Membership.				SUPERINTENDENT OF SUNDAY SCHOOL.	No. Months open.	Teachers & Officers.	No. of Scholars.	Average Attendance.	Kind Words taken.	Other Papers taken.	Contributions.
								Males.	Females.	Colored.	Total.								
Mt. Olive	3 & 4	12	2	...	3	...	...	44	89	...	133	E. B. Barrett	7	6	64	40	25	43	$12 90
Monroe	Ev'y	...	10	3	7	5	...	38	89	...	127	W. B. Harrell	12	15	100	85	24	31	53 70
Faulks	...	24	1	2	...	3	2	38	60	.	98	...	...	...	...	...	...	...	...
Meadow Branch	2d	9	...	2	1	1	3	80	149	3	232	N. W. Bivens	10	6	100	70	30	42	23 16
Rocky River	1st	11	6	1	2	...	2	24	40	...	64	S. H. McLendon	9	6	60	40	30	12	...
Shiloh	2d	17	3	1	8	3	...	24	45	...	69	R. C. Levister	7	6	54	40	...	...	2 85
Mineral Springs	1st	...	...	...	1	1	2	10	34	...	44	...	...	...	...	...	...	...	...
Mt. Moriah	1st	7	4	...	2	...	2	19	38	...	57	Thomas Mangum	10	6	75	30	...	40	...
Philadelphia	2d	14	3	...	6	4	2	50	104	...	154	J. L. Autry	12	4	50	25	40	...	85
Waxnaw	1 & 3	4	4	1	2	...	1	42	68	...	110	J. C. Godfrey	6	6	40	25	...	30	...
Olive Branch	4th	31	1	7	3	8	2	55	91	...	146	...	...	...	...	...	...	...	...
Deep Creek	1 & 2	5	7	2	2	1	5	45	106	...	151	E. D. Huntley	10	4	55	30	24	...	5 00
Elizabeth	2d	...	...	...	2	2	...	21	68	...	89	...	...	...	...	...	...	...	...
Bethel	4th	...	2	...	...	...	...	17	26	...	43	...	...	...	...	...	...	...	...
Rocky Mount	4th	...	...	...	2	6	1	10	32	...	42	J. D. Hill	4	...	25	20	...	...	...
Deep Springs	2d	1	1	...	...	...	3	...	...	...	67	...	...	...	...	...	...	...	...
Pleasant Plain	1st	11	14	3	12	3	...	23	50	...	73	L. C. Morton	4	5	60	40	...	...	3 00
Jerusalem	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Polkton	1 & 3	...	5	...	2	4	2	26	27	...	53	R. B. Gaddy	12	6	105	50	...	110	24 00
Wadesboro	Ev'y	20	9	2	2	2	1	49	77	...	126	H. Brown	12	9	120	60	75	...	60 00
Cedar Grove	2d	...	1	...	2	...	2	12	14	...	26	...	...	...	...	...	...	...	...
New Hope	...	4	2	...	1	3	...	6	10	...	16	...	...	...	...	...	...	...	...
Center	...	...	...	...	...	...	...	...	...	...	44	...	...	...	...	...	...	...	...
Hopewell	1st	18	9	1	5	1	2	29	48	...	77	R. Pope	7	3	71	...	...	24	7 20
Hamer Creek	1st	...	1	...	1	...	...	14	14	...	28	T. A. Gardner	6	5	25	20	...	...	...
Macedonia	3d	2	8	...	...	...	...	16	25	...	41	W. Baker	6	3	42	35	25	11	...
Mt. Pleasant	2d	23	5	1	4	...	...	21	20	...	41	H. P. Rogers	3	6	30	20	...	...	...
Mathews	2 & 4	3	1	...	5	...	3	29	36	...	65	H. V. Massey	12	10	70	35	...	25	40 00
Cross Roads	...	...	...	...	...	...	...	...	...	...	22	...	...	...	...	...	...	...	...
Liberty Hill	...	...	...	...	...	...	...	...	...	...	41	A. W. Dees—Sunday School good.	...	...	...	...	...	...	...
Benton's Cross Roads	1st	...	...	...	...	...	...	10	5	...	15	...	...	...	...	...	...	...	...
		216	99	26	75	47	35	752	1313	3	2294								

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W. L. POTEAT, Assistant Professor of Natural Science.
C. W. SCARBOROUGH, Tutor.

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MINUTES

OF THE

Twenty-Ninth Annual Session

OF THE

Brown Creek Baptist Association,

HELD WITH THE

CHURCH AT MATTHEWS, MECKLENBURG COUNTY, N. C,

October 11th, 12th and 13th, 1883.

Compiled by J. W. BIVENS, Clerk.

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OFFICERS OF THE ASSOCIATION.

E. L. DAVIS, MODERATOR .... Olive Branch, N. C.
J. W. BIVENS, CLERK .... Ames, "
H. V. MASSEY, TREASURER .... Matthews, "

EXECUTIVE BOARD.

S. D. MOORE, C. AUSTIN, T. E. WILLIAMS.

Pastors and Clerks and their Post Offices.

CHURCHES.	PASTORS AND THEIR P. O.	CLERKS AND THEIR P. O.
Monroe	W. B. Harrell, Monroe	A. B. Caudle, Monroe.
Faulk's	J. L. Bennett, D. A. Snider	G. W. Pounds, Beaver Dam.
Meadow Branch	E. L. Davis, Olive Branch	H. C. Moore, Monroe.
Shiloh	A. C. Davis, Ames	G. W. Baucom, Monroe.
Mt. Moriah	E. A. Heartsel, Milton's Store	J. A. Lowry, Brown Creek.
Philadelphia	J. L. Bennette, Monroe	V. T. Chears, Brown Creek.
Waxhaw	J. J. Beasley, Monroe	S. T. Adams, Adams' Mill.
Olive Branch	D. A. Snider, Beaver Dam	H. T. Baucom, Olive Branch.
Elizabeth		
Bethel	J. L. Bennett, Monroe	A. Marsh, Beaver Dam.
Rocky Mount	C. C. Foreman, Ford	J. M. Broadaway, Goodman.
Deep Spring	Jas. Heartsel, Wadesboro	A. Phifer, Beaver Dam.
Pleasant Plain	A. C. Davis, Ames	A. Helms, Indian Trail.
Jerusalem	H. B. King, Matthews	A. J. McLain, Matthews.
New Hope	E. L. Davis, Olive Branch	W. B. Smith, Olive Branch.
Center	G. O. Wilhoit, Ansonville	R. Harriss, Norwood.
Hopewell	J. L. Bennett, D. A. Snider	W. L. Biggers, Long's Store.
Hamer Creek	J. M. Bennett	B. F. Scarboro, Erie Mills.
Macedonia	J. J. Beasley, Monroe	H. W. Outen, Monroe.
Mt. Pleasant	J. J. Beasley, Monroe	J. M. Funderburk, Wolf Pond.
Cross Roads		
Matthews	A. L. Stough, Shelby	J. A. B. L. Hurley, Matthews.
Liberty Hill	J. J. Beasley, Monre	H. W. Funderburk, Old Store, S. C.
Benton's X Roads	A. C. Davis, Ames	G. D. Benton, Raywood.
Black Creek	W. F. Little, Zoar	J. A. Saunders. Garland, S. C.
Grove Spring	J. L. Bennett, D. A. Snider	

PROCEEDINGS.

MATTHEWS BAPTIST CHURCH,
Mecklenburg County, N. C., October 11th, 1883.

The Brown Creek Baptist Association, pursuant to adjournment, met with the church at this place in its twenty-ninth annual session. Elder N. R. Pittman, who was appointed to preach the Introductory sermon, being absent, the Association was immediately called to order by Elder E. L. Davis, Moderator of last session. In the absence of the former Clerk, J. W. Bivens was appointed Clerk *pro tem.*

On motion of Elder A. C, Davis, the Introductory Sermon was deferred until night, and Elder T. J. Rooke requested to preach it.

A short time was spent in religious exercises, conducted by Elders T. J. Rooke and M. T. Jordan. Bro. Jordan led in prayer; Bro. Rooke read 34th Psalm, 1—10, and led in prayer.

On motion, the resolution past last session in regard to a committee receiving the letters from the churches was rescinded.

Elder J. E. King and Bro. H. C. Moore were appointed reading clerks.

Letters from the churches were read, showing the following delegation:

MONROE—C. Austin, J. E. King, E. P. Chaney.
FAULK'S—J. L. Bennette, D. A. Snider, Samuel Parker.
MEADOW BRANCH—E. L. Davis, N. W. Bivens, H. C. Moore.
SHILOH—A. Helms, B. H. Benton, W. A. Peningar.
MT. MORIAH—W. R. Massey, M. A. Melton, T. E. Lowery.
PHILADELPHIA—
WAXHAW—J. S. Godfrey, A. J. Blythe, W. J. McGuirt.
OLIVE BRANCH—T. B. Phillips, H. T. Baucum, B. F. Staton.
ELIZABETH—
BETHEL—J. A. Bivens, S. D. Moore, M. W. Moore.
ROCKY MOUNT—Alex. Smith, H. Pyron, J. M. Broadway.
DEEP SPRING—H. Blackwell.
PLEASANT PLAIN—A. J. Shannon, W. S. Paxton, J. B. Shannon.
JERUSALEM—S. W. Hunnicutt, A. J. McLain.
NEW HOPE—C. H. Brooks, W. B. Smith, T. A. Hathcock.
CENTER—F. P. Covington.
HOPEWELL—W. G. Long, G. P. Furguson, A. W. H. Price.
HAMER CREEK—Jno. Bridges, J. W. Smith, P. D. Scarboro.

MACEDONIA—J. B. Mangum, J. W. Outen, N. A. Funderburk.
MT. PLEASANT—L. G. Parker.
MATTHEWS—H. V. Massey, W. P. Williams, L. M. McLendon.
BENTON'S CROSS ROADS—J. M. Benton, E. W. Belk, J. B. Beckham.
LIBERTY HILL—H. W. Funderburk, Fred. Threat, E. B. Waldon.

On motion, the Association adjourned until 2:30 P. M. Prayer by Elder A. L. Stough. Benediction by Elder J. E. King.

AFTERNOON SESSION.

The Association met according to adjournment. Prayer by Elder J. A. Bivens.

The election of officers being in order, Elders J. E. King and A. L. Stough were appointed to receive ballots for Moderator, and Brethren C. Austin and H. V. Massey to receive those for Clerk. Elder E. L. Davis was again chosen Moderator and J. W. Bivens elected Clerk.

Elder A. L. Stough in behalf of the church at Matthews, and community, extended a hearty welcome to the Association, and was replied to by the Moderator.

The Rules of Decorum were read by the Clerk.

Churches seeking admission into this Association were invited to present their letters, whereupon Black Creek, a newly organized church, made application and was unanimously received. After remarks by Elder J. E. King concerning its organization, the Moderator extending the right hand of fellowship to the delegates, R. P. Pigg, T. R. Mangum and G. Knight.

Corresponding Messengers were invited. Elder T. J. Rooke, from the South Yadkin, and Bro. Jas. Robertson, from the Liberty Association, were cordially received.

As visiting brethren, Elder A. L. Stough from the Kings Mountain, Elder E. C. Williams from the Rocky River, and Elder W. T. Jordan, Corresponding Editor of the BIBLICAL RECORDER, were cordially welcomed to seats in the body.

The following committees were appointed:

Finance—H. V. Massey, H. C. Moore, N. W. Bivens.
Requests and Queries—J. E. King, J. A. Bivens, A. C. Davis.
Religious Exercises—Pastor and Deacons of this church
Obituaries—J. E. King, J. A. Bivens.

Corresponding Messengers to sister Associations were appointed as follows:

MORIAH—J. E. King, H. V. Massey, R. P. Pigg.
ROCKY RIVER—E. L. Davis, E. C. Davis, C. Austin, L. C. Morten.
SOUTH YADKIN—A. C. Davis, J. A. Bivens, J. W. Bivens.
PEE DEE—Jno. Bridges, J. W. Smith, P. D. Scarboro.
YORK—W. C. Owen, Jr., W. M. Johnson, H. B. King.

A letter having been received from Bro. J. E. Ray stating that he would be with us on Saturday, on motion of Elder J. E. King, State Missions was made the special order for that day at 10:30 A. M., Domestic Missions to immediately follow.

It was moved and carried that the Report on Periodicals be taken up Friday morning.

The report on Ministerial Support, prepared by J. M. Terrell, was read. After discussion by Bro. C. Austin and Elders A. L. Stough, A. C. Davis and W. T. Jordan, the report was adopted as follows:

DEAR BRETHREN: The subject of ministerial support has been discussed for many years by able members of the denomination. The word of God is very plain to our minds that it is our duty as Christians to support our ministers. Let us show by our liberal giving that when we call a minister "to go in and out before us," that he feels assured that we will sustain him. The sisters who are able to contribute are not exempt. We are taught by St. Luke that they ministered unto him of their substance. "Smite the shepherd and the sheep shall be scattered." So it is with our churches; when we fail to pay our preachers as they should be paid, then there is a coldness, and the feeling does not exist between minister and church that ought. Therefore let us do our duty that we may be blameless in the midst of a crooked and perverse nation, among whom we ought to shine as lights in the world. If we are found at all times in the path of duty, though it may seem hard, the crown will be ours at last. Respectfully submitted,

J. M. TERRELL.

On motion, adjourned to 9:30 o'clock Friday morning. Prayer by Elder W. B. Harrell.

At night Elder T. J. Rooke, according to request, preached the Introductory sermon from Psalms 119: 13 verse: "The entrance of thy words giveth light."

SECOND DAY.

FRIDAY MORNING, October 12th, 1883.

The Association met at the appointed hour and spent half an hour in religious exercises, conducted by Elder A. L. Stough, after which the Association resumed business.

Letters from Mt. Moriah, Center, Deep Spring and Faulk's were received and the names of the delegates enrolled.

On motion of Bro. H. V. Massey, Bro. L. M. McLendon was added to the committee on Finance.

Bro. H. V. Massey was elected Treasurer of the Association.

A letter from Grove Spring, a newly organized church, was presented, seeking admission, and was unanimously received, the Moderator extending the right hand of fellowship to the delegate present, Bro. T. B. Hamilton.

Letters from Liberty Hill, Rocky Mount and Macedonia having arrived, were read and the names of the delegates enrolled.

An invitation was again extended to Corresponding Messengers and accepted by Bro. E. H. Hinson from the Rocky River, Elder J. W. Davis from the Anson, and Bro. R. T. Hamner from the Liberty Association, who were welcomed to seats with the body.

The report on Periodicals was read by the writer, and discussed by Bro. C. Austin, Elders A. C. Davis, W. T. Jordan, A. L. Stough and W. B. Harrell. The report was adopted.

REPORT ON PERIODICALS.

DEAR BRETHREN: Inasmuch as our country is flooded with periodicals, many of which are active auxiliaries of Satan, propagating doctrines and principles corrupt in their nature and detrimental to the cause of Christ, we should be aroused to the importance of supporting and placing in the hands of the youth of our land such only as tend to elevate, moralize, enlighten and impart proper religious knowledge. That what children read often produces lasting impressions either for good or evil cannot be denied; then how necessary that only such literature be placed within their reach as will elevate their minds, prepare them for usefulness in life, and happiness through eternity. Furthermore, it is evident that a reading people is a working people. A knowledge of duty must necessarily precede its performance; and a sense of duty awakened by reading a religious paper based upon the doctrine of the Bible cannot but prompt to greater diligence in Christian work. Then to enlarge our sphere of usefulness we must increase our knowledge. The *Biblical Recorder* has long proved itself worthy of the support of all Baptists throughout the State, and should be read in every household. *Kind Words* also may be safely recommended to the use of our Sunday schools. Respectfully submitted,

J. W. BIVENS.

Bro. R. T. Hamner was given the privilege of speaking in behalf of Lexington Baptist church. After an earnest appeal a collection was taken up amounting to $21.31 cash and $5 in pledges for that church.

The writer on Sunday Schools being absent, on motion Elder W. B. Harrell was appointed to prepare a report to be read in the afternoon.

A committee consisting of Brethren S. D. Moore, C. Austin and H. V. Massey was appointed to take into consideration the manner of disposing of Associational funds now in the hands of Bro. C. Austin.

On motion, adjourned. Prayer by Elder J. L. Bennette. Benediction by Bro. Stough.

AFTERNOON SESSION.

The Association met promptly at 2:30 P. M. After singing, was led in prayer by Elder J. W. Davis.

The report on Sunday Schools was read and ably discussed by the writer and several of the brethren, after which the report was adopted as follows:

The Sunday School work as prosecuted and successfully maintained by Christians in this day of religious light and knowledge is one that demands the hearty sympathy and constant aid of every true lover of his race throughout the broad field of gospel progress in all our wide domain. It is a work in which every organized church should promptly engage; and in every community where there is no such organization, but where there are Christian hearts to throb, or pulses to beat, in love and gratitude to God for His mercies, even *there* should the Sunday School be established for the benefit of the young, that they may be taught the way of God in keeping His commandments, and to learn the way of life in the morning of their days, and thus be rescued from the power of Satan, the great enemy of souls. Sunday School work is gospel work. It is leading those to Christ of whom he said, "Suffer them to come unto me, for of such is the kingdom of heaven." We therefore recommend to all our churches where there are no Sunday Schools to begin the work at once, and God will certainly bless your efforts in the saving of souls, in due season if you faint not.

W. B. HARRELL.

Bro. J. M. Braswell was cordially received from the Rocky River Association.

Speeches were limited to ten minutes.

The report on Obituaries was submitted by the committee and adopted as follows:

Your Committee on Obituaries respectfully ask to state: That we find that our Heavenly Father has seen fit to remove by death during this Associational year twenty-one of our dear brethren and sisters of the various churches composing this body. We therefore respectfully recommend to the Christian sympathy of this Association the churches and families thus afflicted in the allwise providence of our God.

J. E. KING,
J. A. BIVENS.

The report on Requests and Queries was made, the report received, and the committee discharged.

REPORT.

Your Committee on Requests and Queries respectfully submit: That the church at Meadow Branch has a request for a committee to advise with the Olive Branch Church relative to the exclusion of some members. The church at Center requests a letter of dismission to unite with the Anson Association. The church at Rocky Mount requests the Association to meet with her at its next session. Query: A deacon being expelled from fellowship—on his restoration, is he restored to the deaconship by such act? 2d. Is baptism, administered by a deacon, valid? The church at Macedonia requests the Association to change its time of assembling to a later period. Shiloh church requests the Association to meet with them at its next session. The church at Black Creek, a newly constituted body, requests aid in building a house of worship. The church at Monroe requests the Association to change its time of meeting so as not to conflict with the court of Union.

J. E. KING,
A. C. DAVIS,
J. A. BIVENS.

All items in this report were passed over to that in regard to changing the time of meeting.

On motion of Elder J. E. King, the time of meeting was, by unanimous vote, changed to embrace the 3rd Sunday in October instead of the 2d.

The Association then decided to hold its next session with the church at Shiloh, beginning Thursday before the 3d Sunday in October, 1884.

Elder J. L. Bennette was appointed to preach the Introductory sermon; Elder J. A. Bivens, alternate.

Elder E. L. Davis was appointed to preach the Missionary sermon, and Elder J. E. King, alternate.

A letter from Mt. Pleasant was received and the names of the delegates enrolled.

On motion, the Association adjourned to meet at 9:30 o'clock Saturday morning. Benediction by Elder W. T. Jordan.

At night Elder J. A. Bivens preached an earnest sermon from 2 Kings, 10th chapter and 15th verse: "Is thine heart right?"

THIRD DAY.

SATURDAY MORNING, October 13th, 1883.

The Association met pursuant to adjournment. After spending half an hour in a prayer meeting conducted by Bro. J. E. Ray, the Association was called to order by the Moderator.

The minutes of the preceding day were read and approved.

Elder W. G. Rollins from the Anson Association, Elder P. H. Pernell from the Tar River Association, and Bro. J. E. Ray, Corresponding Secretary of the State Mission Board, being present, were cordially received.

A letter from Philadelphia was received and read. No delegate present. Rev. J. L. Bennette, on motion, was made representative.

Brethren C. Austin and Jos. Robertson made an appeal for Matthews church, and raised $17.55 to aid in completing their house of worship.

On motion, the request for aid from Black Creek was takrn up, and $4.78 collected for their benefit.

The request from Center church, asking a letter of dismission, was, on motion, granted, and the Clerk authorized to write and present a letter of dismission to that church.

The following delegates were appointed to the Baptist State Convention: Elders J. E. King, A. C. Davis, E. L. Davis, and Bro. C. Austin.

Writers for next Association were appointed by the Moderator as follows:

Periodicals—A. C. Davis.
Sunday Schools—C. Austin.
Ministerial Support—J. S. Canady.
State Missions—D. A. Snider.
Foreign Missions—J. J. Beasly.
Temperance—J. L. Bennette.
Education—J. W. Bivens.
Home Missions—J. E. King.

Query from Rocky Mount, in regard to the validity of baptism by a Deacon, was taken up; and, on motion, was referred to a committee consisting of Elders J. E. King, J. L. Bennette and W. B. Harrell.

Bro. C. Austin moved that a judicious committee be appointed to act on the request from Meadow Branch, in regard to members excluded from the Olive Branch church.

The motion was carried, and the Moderator appointed Bro. H. V. Massey, Elders T. J. Rooke and W. T. Jordan as committee.

On motion, Query: "Is an excluded Deacon, on restoration to the church, restored to his office?" was answered in the negative.

The committee on the query relative to baptism by a Deacon, submitted the following report:

In regard to the query from Rocky Mount church as to whether it is Scriptural for Deacons to baptize, in the opinion of this committee, we answer it is not, only under extreme circumstances.

J. L. BENNETTE,
J. E. KING,
W. B. HARRELL,
Committee.

On motion, report was amended so as to answer, "No."

Elder W. B. Harrell was appointed to submit a report on State Missions.

Bro. J. E. Ray made a very interesting and instructive address, showing the work of the State Mission Board, after which a collection was taken amounting to $14.25 cash, and $144 in pledges to be paid by next session of the body.

Report on State Missions was adopted as follows:

The subject of Missions is one that should move every christian heart to carry out the spirit of the Master, and to earnestly put forth efforts to have the gospel preached throughout the length and breadth of our beloved State, and also "in the regions beyond." If we would be fully imbued with the spirit of Christ, and do really desire that His name shall be proclaimed in the destitute places of North Carolina, then we should liberally sustain those brethren who are even now in the employ of the State Mission Board, and are already holding up the standard of the Cross in the midst of opposition and reproach from those who mock at our doctrine, and look with contempt upon our brethren. May the divine commission, "Go ye," reach the hearts of all our people, and may those who cannot go themselves, contribute willingly, "as the Lord hath prospered them," in sending others, called of the Lord, who can go, who are willing to go, and have gone, and now need our help. Let them not labor "in vain in the Lord."

W. B. HARRELL.

Pledges for State Missions to be paid by next session of this Association:

Monroe	$25 00	Pleasant Plain	$ 5 00
Faulk's	5 00	New Hope	2 00
Meadow Branch (paid)	10 00	Hopewell	5 00
Shiloh	5 90	Macedonia	5 00
Mt. Moriah	5 00	Mt. Pleasant	2 00
Philadelphia	5 00	Matthew's	5 00
Waxhaw	20 00	Benton's X Roads	5 00
Olive Branch	5 00	Black Creek (paid)	5 00
Bethel (paid)	10 00	Grove Spring	5 00
Rocky Mount	5 00	C. Austin	10 00

The committee on Associational Fund referred the different amounts to the churches making the contributions.

The committee on Finance report the following:

Received for State Missions	$ 30 85
" " Associational Missions	16 85
" " Foreign "	21 50
" " Minutes	35 35
" " Ministerial Education	21 07
Total	$125 62

H. V. MASSEY, *Chairman.*

The time having arrived, the Association adjourned for two hours.

Prayer by Elder W. G. Rollins.

Benediction by Bro. Pernell.

AFTERNOON SESSION.

Association met at 2:30 o'clock p. m.

Elder A. L. Stough led in prayer.

On motion, Elder P. H. Pernell was appointed to preach the Missionary Sermon on to-morrow.

Association decided to hold a Sunday School mass-meeting on Sunday morning, to be conducted by Elder W. B. Harrell.

Elder P. H. Pernell, who represented the Home Mission Board, was then introduced, and presented the claims of that Board. He was followed by the Moderator.

On motion, the Association decided to give Sunday's collections to Home Missions.

Bro. Ray, by permission, called the names of several deaf mutes, desiring information concerning them.

It was moved by Bro. C. Austin, and carried, that an Executive Committee be appointed.

The Moderator appointed Brethren S. D. Moore, C. Austin and T. E. Williams, Executive Committee.

Report on Education was called for, and was read by the writer, who led in discussion, followed by Brethren Ray, Jordan and C. Austin.

Report was then adopted.

On motion of Bro. H. V. Massey, the Association pledged to "try to raise" the same amount for Board of Education as that raised last year, which was $86.80.

REPORT ON EDUCATION.

Your committee is of the opinion that as a denomination we should do all in our power for education. People are elevated in proportion to their knowledge, and knowledge gives any people power and influence in church or State. The church or State that has the preeminence in knowledge will hold the balance of power. The church that has for its guide a man of sanctified knowledge will be less subject to division and strife among themselves; and the man who has an intelligent corps of laymen to assist him will be more successful in all his church work. Therefore, if we would increase our influence as a denomination, we must increase the knowledge of our people. The mental man is not the only thing that should be developed; but the moral and physical should also be carefully trained and developed; for a man with mental training and without moral training is injurious to society. For mental and moral training we have established schools for our sons at Wake Forest and Judson Colleges, and many good academic schools in different parts of the State; and I believe the man who has the means within his power to educate his children and withholds it from them sins against God, and robs his children of the rights that God has reposed in him for their good. But our sons should not have the precedence over our daughters. For if we would elevate man we must elevate woman, for in proportion as woman is elevated will man be in the scale of his being. We must educate woman, for she is the great balance power of the world. It is from her that the child receives its first impressions; and the early training has much to do with its after life. Then how important it is that its instructor should be prepared for this, one of the most important duties of life. The great men of this world have all had great mothers to instruct them in early life. Parents, I beg you in the name of all that is lovely and good to sell off your surplus property and educate your children, that they may be prepared to fill their places in this world with credit to themselves and to you when you have ceased to move on life's stage. Books are cheap, and if you cannot send them to school, invest a few dollars in books every year for your children; and by this means they will gain much information in life that will be of great benefit to them. We would recommend Oxford, Murfreesboro, Thomasville and Shelby female schools for your daughters. God has called many poor young men to preach the gospel. and they are trying to prepare themselves for this the greatest work that was ever assigned to man, and stand in need of our sympathy and aid to help them prepare for this great, grand and glorious work, the preaching of the gospel of the Son of God to the children of men. These young men are the children of the great Baptist brotherhood of this State. And will you not help them to prepare to work successfully in the Lord's vineyard?

Respectfully submitted, A. C. DAVIS.

In the absence of the writer, Elder W. B. Harrell and the Clerk were appointed to prepare a report on Foreign Missions and append it to the minutes.

On motion of Elder J. E. King, pastors were requested to preach a sermon on Foreign Missions at some time during the year and take up a collection for that object.

REPORT ON FOREIGN MISSIONS.

Who are our Foreign Missionaries? Where are they located? What are we doing for their support? These are important questions, and should be answered with an earnestness and zeal by every church and every pastor in the Brown Creek Association that would indicate a *desire* and a *purpose* to not only know who they are, and where they are, but also to see that they are liberally cared for in "temporal things" while they "minister in spiritual things" to the far away heathen "in the regions beyond."

It is an easy matter for any brother to inform himself as to the first and second queries in this article by subscribing for the "Foreign Mission Journal," of Richmond, Va., and thus learn both the names and the countries of the missionaries of our Baptist Zion who are holding up the Cross to the dark minds of the benighted in foreign lands; but as to their support, we know that as a body, claiming to be missionary in our organization and in our aims, we are not coming up to the help of the Lord in the foreign work as we should, and as it is our duty to do.

Can a man preach the gospel, either at home or abroad, unless he has the *means of living* while thus engaged in preaching? The laborer is worthy of his hire in any calling, especially in that of winning souls to Christ, and surely "the ox that treadeth out the corn" should not be muzzled while he is engaged in such needful work; neither should the preacher, in the work of the Lord, be deprived of the necessary food and clothing for himself and those dependent upon him and his labors whether here at home, or there in other lands. But how shall we give? is the question that often perplexes the minds of many brethren who wish to know and to do their duty in this matter.

Bro. Tupper, in the "Foreign Mission Journal" before alluded to, states the *how* in these words: "The plan" of giving to the Lord's cause "is explicitly stated in 1st Cor., 16:1–4 verses, and earnestly enforced in 2d Cor., 8 and 9 ch., namely: Upon the first day of the week let each one lay by him in store, one's abundance being a supply for another's want, each man doing as he hath purposed in his heart, not grudgingly or of necessity, for God loveth a cheerful giver; and all in memory of him who was rich, yet, for our sakes become poor, and with thanks to God for his unspeakable gift."

Here we have the plan; and it is according to the will of God that we give or contribute to those who preach Christ and his word, just as we are prospered, willingly, cheerfully, gladly, thanking God that we can give (even though it be but little), still it is right that we *all give as we are prospered in our worldly things*, and no man is exempt, none whatever. It is "according to what a man *hath*," and not otherwise, that he is expected, by the Lord, to do his duty. Oh, that all our Brown Creek brethren would wake up to the vast importance and absolute necessity of liberally sustaining our dear fellow-laborers in the gospel of Christ in lands of darkness, sin and death. The heathen man is our brother. The same God created us both. The same Saviour died for him as well as for us, and his soul is as precious in the eyes of God as ours. If none had ever brought the gospel to us, we, too, might have been, to-day, as they are. Shall we withhold what is so plainly commanded of us to give? God forbid. Shall we be selfish and care only for our own souls? What are we doing for our heathen brother? Brethren of the Brown Creek Association, let us pray for grace that our hearts may be enlarged, our love for souls increased, and our means freely devoted to His cause, who freely gave Himself for us. Amen.

W. B. HARRELL.

The committee on request from Meadow Branch church reported the following:

Your committee appointed to inquire into the request from Meadow Branch church, beg leave to report that they have made as thorough an examination as the limited time would allow, and from the information and evidence they have been able to obtain, they are led to believe that there is disorder existing in Olive Branch church, and that the aggrieved parties, in whose behalf the petition from Meadow Branch church was made, have just grounds for complaint. And we would recommend that the Association appoint a committee of five from different churches to advise and consult with this church. We would recommend that there be no debate on this subject.

H. V. MASSEY, Ch'n,
T. J. ROOKE,
W. T. JORDAN,
Committee.

The report was rejected.

The following resolution was offered by Elder J. E. King and unanimously adopted:

Resolved, That the thanks of this body be and are hereby tendered to members of this church and the community for the kindness and hospitality extended to this body during its session.

On motion, Bro. J. E. Ray was allowed to draw on the Treasurer for the amount sent up by the churches for State Missions, Ministerial Education and Foreign Missions.

On motion of Bro. C. Austin, the Clerk was allowed $12.50 for his services, and balance of minute fund to be spent for minutes.

The Clerk was instructed to have the minutes published wherever he could get the best terms.

The Clerk was authorized to purchase a blank-book in which to keep the records of the Association.

After singing a hymn and taking the parting hand, Elder J. L. Bennette led in prayer, and the Association adjourned. Elder W. G.Rollins pronounced the benediction.

E. L. DAVIS, MODERATOR.

J. W. BIVENS, *Clerk.*

SUNDAY'S SERVICES.

At 9 o'clock a Sunday School mass-meeting was held, Elder W. B. Harrell conducting it.

The meeting was made interesting by a number of short addresses by the brethren, and a collection taken up for Home (Indian) Missions amounting to $10.82.

At 11 a. m., the Missionary Sermon was preached in the Baptist church by Elder P. H. Pernell. Text, 2 Kings 7th chapter and part of the 9th verse.

At the close $16.91 was collected for the same object as above amount.

Elder T. J. Rooke preached in the Presbyterian church at 11 a. m.; Elder A. L. Stough in the Methodist at 3 p. m,; and Elder E. L. Davis in the Baptist at night.

Brother Rooke received $19 for Mooresville church.

FINANCIAL TABLE.

CHURCHES.	Pastor's Salary.	Church Expenses.	Ministerial Education.	State Missions.	Associational Missions.	Foreign Missions.	Sunday School Eexpenses.	Other Objects.	Minute Fund.	Domestic Missions.	Total Contributions.
Monroe,	$550 00	$101 17	$......	$5 14	$10 00	$.......	$36 22	$160 80	$2 10	$.....	$865 33
Faulk's,									2 00		
Meadow Branch,	95 00	11 54		6 70	6 40	10 00		* 1 00	3 00		133 64
Shiloh,	95 00	14 55	2 82	8 00		3 00			1 75	4 00	129 12
Mt. Moriah,									1 50		
Philadelphia,	100 00	10 00						2 50	2 50		112 50
Waxhaw,						5 00			1 05		
Olive Branch,	85 00	50 00			16 75			14 00	1 50	3 35	170 60
Elizabeth,									1 50		
Bethel,	50 00	5 00		7 00	2 00	2 00		1 45	1 40		68 85
Rocky Mount,					1 50				1 25		
Deep Spring,									1 25		
Pleasant Plain,	100 00		5 00	5 00		2 00		* 1 00	1 00		114 00
Jerusalem,									50		
New Hope,									1 00		
Center,	75 00	177 55		4 00		4 00	13 33		2 00		275 88
Hopewell,	90 00	58 00		1 00		2 00	1 50	1 35	1 00		156 00
Hamer Creek,	75 00	80 80		2 50		2 50			50		161 30
Macedonia,	58 00		1 20			4 00			1 00		64 20
Mt. Pleasant,	40 75	300 00	4 00			1 19		7 93	1 05		354 92
Cross Roads,											
Matthew's,	200 00	8 00	5 00		5 00	5 00		140 00	2 00		395 00
Liberty Hill,			1 35	2 00		2 00		15 00	1 50		21 55
Benton's X Roads,		200 00	2 00			1 35		* 13 75	1 00		218 10
Black Creek,				2 00	2 00	2 00			1 00		7 00
Grove Spring,									1 00		

*One dollar each to pay E. L. Davis' expenses to Convention.

21.51 45.54 45.65 45.75
44.64

STATISTICAL TABLE.

CHURCHES.	Sabbath of Preaching.	Baptized.	Received by Letter.	Restored.	Dismissed.	Excluded.	Deceased.	Male Members.	Female Members.	Tot'l Membership.	S. S. SUPERINTENDENTS.	Teachers and Offic'rs	No. of Scholars.	Average Attend'nce.	Ki'd Words Taken.	Other papers t'k'n	No. Mos. open.	Contributions.
Monroe	Ev'y	14	5	3	11	2	1	41	95	136	J. S. Canady	12	110	75	12	60	12	$45 95
Faulk's	1	10	3	1	3	2	2			105	S. Ross.	4		45	50		6	
Meadow Branch	2	10	3	1	19	3	3	77	142	*219	N. W. Bivens	11	123	100	68	30	11	11 15
Shiloh	2	4		2	5	2		24	46	70	R. C. Levister	6	67	45	15		5	11 32
Mt. Moriah	1				5	2	2			36								
Philadelphia	2	26	3	1	2	1	1	65	107	172	J. P. Horn	4	60	40	40		5	
Waxhaw		2		1	6	1	4	34	56	90				34			4	3 13
Olive Branch	4	47	3	3	1	5	2	83	108	191								
Elizabeth																		
Bethel	4	3		3	8			14	28	42								
Rocky Mount	4	3		1	2	1	1	10	34	44								
Deep Springs	2	1			1		1	24	41	65								
Pleasant Plain	1	7		1	3	7	2	18	35	53								
Jerusalem	2					1		2	7	9								
New Hope	1	6		2			1	6	16	22								
Center	2		3		1	3		17	37	54	F. P. Covington		32	24		34	12	8 40
Hopewell	1	19	3	1	1	1		40	58	98	R. Pope	6	50	45		35	5	7 66
Hamer Creek	1	9	1					18	21	39	P. D. Searboro	6	35	30	20		6	1 94
Macedonia	1	3	2		1			16	28	44	J. W. Outen	5	40	29	20	40	6	4 00
Mt. Pleasant	2	23	8		1	4		33	35	68	W. T. Talbirt	9	100	75			4	5 93
Matthews	4		4		6	1	2	29	26	55	H. V. Massey	6	58	35			12	9 75
Cross Roads																		
Liberty Hill	4	26	1	2	2		1	24	47	71	A. W. Dees	7	50	35			6	
Benton's Cross Roads	4	24	7					22	24	46								
Black Creek	1	17	3					14	18	32								
Grove Spring	3									15								

*Colored members, 2.

234

1776

725

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L. R. Mills, Professor of Mathematics.
C. E. Taylor, Professor of Latin.
W. L. Poteat, Assistant Professor of Natural Science.
E. G. Beckwith, Tutor.

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